

The **CHRISTIAN CENTURY** *A Journal of Religion*

A Sermon in this Issue by
J. STUART HOLDEN

Editorials

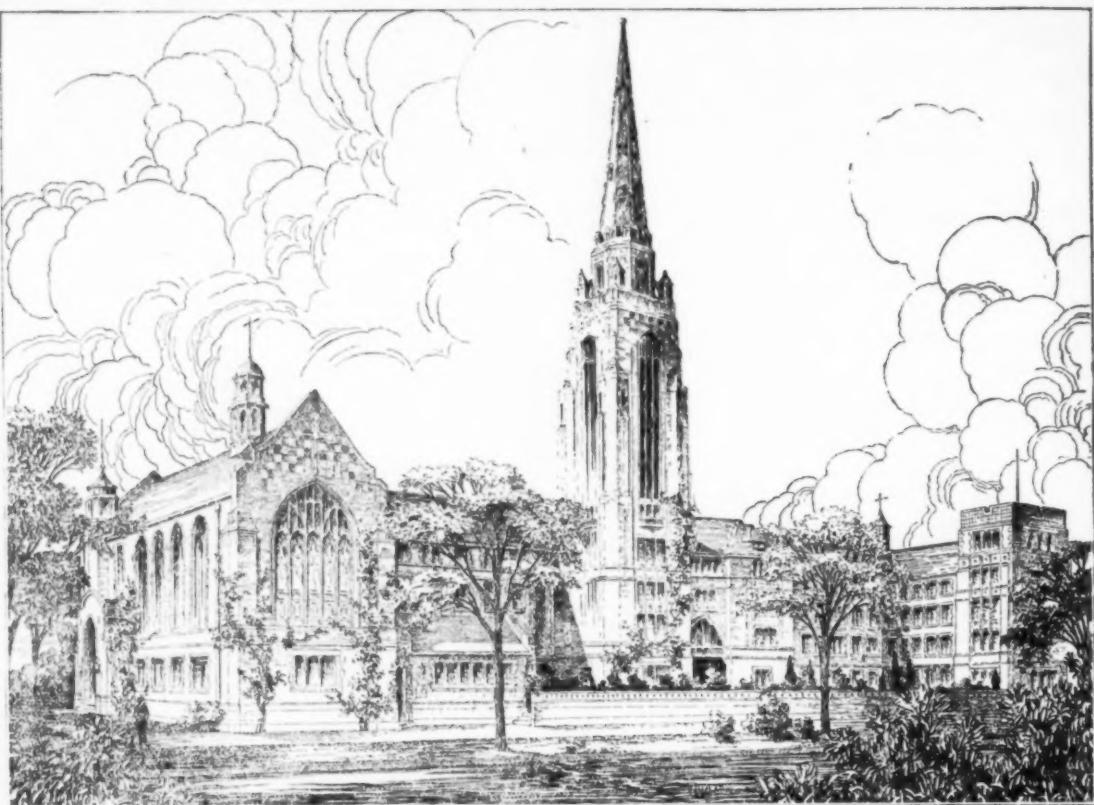
**A PROTESTANT ROSARY
THE SPIRIT OF '26**

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The CHRISTIAN CENTURY

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EDITORIAL STAFF—EDITOR, CHARLES CLAYTON MORRISON; MANAGING EDITOR, PAUL HUTCHINSON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, LYNN HAROLD HOUGH, THOMAS CURTIS CLARK, WINFRED ERNEST GARRISON, REINHOLD NIEBUHR, ALVA W. TAYLOR, JOHN RAY EWERS, EDWARD SHILLITO

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EDITORIAL

Who Will Reply to Professor Barnes? Echo Answers, Who?

THE PLAN to have our readers select a representative historian to reply to Professor Barnes' articles on war origins has not been productive up to this date. Of the twelve nominees presented for our readers' ballots we have already sent invitations successively to the eight who received the highest votes and have received from each one a declination. Our message to each was as follows:

By vote of our readers you have been selected from a list of twelve distinguished historians to reply to a series of articles by Harry Elmer Barnes on the Origins of the War recently concluded in *The Christian Century*. You are asked to estimate critically the data and evidence on which he has based his conclusions and state your own divergent conclusions. If in substance you accept Professor Barnes' conclusions, or if your divergence from his thesis applies only to matters of detail please frankly advise us. Our readers expect a reply representing a squarely opposed point of view. We have appropriated the modest honorarium of two hundred dollars for six articles of twenty-five hundred words each. The Barnes articles have attracted attention of historical scholars throughout our country, Canada and Europe. If his interpretation is unsound, we believe you will regard it as a public service of the highest order to expose his errors. May we have reply by wire our expense immediately.

This invitation was sent to Mr. Frank H. Simonds, journalist, Professor Albert Bushnell Hart, of Harvard, Professor James T. Shotwell, of the Carnegie endowment for peace, Professor Charles Seymour, of Yale, Professor Charles D. Hazen, of Columbia, Professor Carlton J. H. Hayes, of Columbia, Professor Herbert Adams Gibbons, of the Army War College, and Professor Ferdinand Schell of the University of Chicago. The other four will be

likewise invited. In the event of their declination it would seem that the reply to Professor Barnes must be deferred for the present.

A Kind of Cloture All Would Favor

THE WORLD COURT discussion on the senate floor has been a disappointment. Only two debaters have shown the sort of intelligence on the question which beokens careful and exhaustive study. Senator Walsh had mastered the subject. His convictions were seasoned with study. He defined his position with lawyer-like cogency and precision. He dealt directly with the matter in hand. His was the kind of argument that, when it did not bring conviction, evoked respect and lent itself to intelligent reply. The same has been true of the speeches of Senator Borah. His study of the subject has been so thorough and his convictions so definite and relevant to the actual issue that he was compelled to consider the court one aspect at a time in a series of speeches. At this writing he has not, apparently, finished his cumulative argument. But the other speeches for and against adherence have consisted for the most part of unenlightening oratory. It is unthinkable that they changed a single vote. Their only value was in holding back the fateful roll call until the country could be waked up to register its opposition to adherence. A qualification of this sweeping judgment upon the debate should perhaps be made in favor of Senator Swanson on the side of adherence and Senator Shipstead on the opposing side. Both these senators had done some real thinking. But Senator Johnson was particularly disappointing, and Senator Reed would have been so had anyone expected him to come to close grips with

the merits of the court proposal. At this writing it looks as if cloture will not be applied, but that a definite day will be set for the voting, perhaps early in February. On the whole, the public is against cloture. But there is an application of cloture which we should like to see adopted. Put the silencer, we suggest, on the eloquent gentlemen on both sides, and let Borah and Walsh face each other on alternate days until the vote is taken. This would educate public opinion and go far toward insuring an intelligent vote.

Europe's Problem of Minorities

DELEGATES from thirty-three nationalities, representing some 35,000,000 people who constitute minority groups in fourteen European countries, recently met in Geneva. All continental nations have a fringe of mixed population along their borders, even as we have both to the south and the north. Just as Alsace is largely German and Loraine largely French, but in each there is a mixture of the two, so along every boundary line there is this racial checkerboard. The border of Germany, in the heart of Europe, is Danish, Finnish, Russian, Czech, Austrian, French and Dutch, and Germans live across the border of all those countries. The Versailles treaty penalized all the defeated governments by drawing the disputed lines in favor of the victors and the newly emancipated peoples. So there are today more Germans, Hungarians and Austrians in Czechoslovakia than there are Czechs in any of those countries. Hungary formerly spilled across every border with the arrogance of the overlord, and is now suffering the penalties of both defeat and overlordship by having her border lands carved out and placed under the flags of those she oppressed yesterday. All this may have been justice in way of penalizing governments but it visits the penalties upon innocent populations whom fate gave birth along those borders. If peace, instead of hyper-nationalism, had reigned assimilation would have worked the problems out as it has done between Welsh, Scotch and English in Britain, or between German, French and Italian in Switzerland. But instead of exchanging cultures in mutual goodwill each insisted in imposing his own culture upon all others, and racial animosity has been the result.

Cultural Autonomy Demanded

THE PREVAILING TEMPER of the Geneva conference was away from irredentism and toward peace with justice. It was rather striking that Poland, the country which has given harshest treatment to the minorities within her borders, insisted most strongly on the rights of Poles within other borders. Those slavic minorities she oppresses were, of course, most ardent supporters of the principle of autonomy for minorities. One is perplexed to imagine how every minority can be autonomous when there is a mixture of races on the same soil. The prevailing mind seemed to show a greater desire for equal justice than for either geographic separation or the fulfillment of irredentist aspiration. All that is demanded is rights equal with those of the majority and no arbitrary discrimination.

These demands were put under four heads. Cultural freedom was put on the same basis as religious freedom, and it is asked that every minority have the same right to express itself in its own cultural forms that is accorded the majority. Each group wishes the right to cultivate and develop its own institutions and to organize its own social life in its own way without penalty because it is different from that of the prevailing nationality. The league of nations was petitioned to secure common agreement among the governments of Europe guaranteeing these rights to the minorities, and all organizations working for minority rights were requested to continue their work. That way lies peace, but even that way will not bring a sense of justice to areas in which an alien majority has been arbitrarily thrust under the flag of the victorious.

Is Militarism to Rule India?

THE GANDHI PROGRAM of nonresistance is having trouble in maintaining itself in India. Reports of the recent session of the Indian national congress show that there is an increasing demand among the workers for self-rule for the establishment of a military branch which might eventually be hurled into an uprising. No less important a person than the president of the congress, Mrs. Sarojini Naidu, gave expression to this demand. Her suggestion was that "as an integral part of national training" the congress should provide for a national militia, to be recruited by voluntary conscription. While no official action was taken endorsing the proposal, the nationalist movement has drifted a long way from the principles laid down by Mahatma Gandhi when it can give serious consideration to a course of this kind. It is, to be sure, a counsel of despair. But it is a counsel which reflects what now lies in the minds of millions of easterners. If Indians come to the conclusion that they have no chance for justice save as they organize military forces to enforce their demands, they will be doing no more than Japanese, and increasingly Chinese, have done. Apparently, the Gandhi program has little more chance for lasting acceptance in India than the program of the sermon on the mount has had in the occident. But the occident cannot rid itself of a large measure of responsibility for the failure of the mahatma's appeal to the forces of peace.

Is General Chaplin Present? Then Let the Battle Begin!

LIETEUTANT-COLONEL WILL H. HAYS, ably supported by Major Jesse L. Lasky, recruit Cecil B. DeMille, and recruit Hal E. Roach, is about to go into action on the silver-screen front. There are more lieutenant-colonels, more majors, and a whole swarm of more recruits in the martial array. By the time they all reach the firing line it will take a bolder enemy than now skulks beyond the American border to dare defy the wrath of our doughty warriors. We have the complete plan of battle, neatly mimeographed in five single-spaced typewritten pages, and signed by C. McK. Saltzman, major general, and chief signal officer of the United States army. (General Saltzman used to be a subscriber to *The Christian Century*, but left us more

in sorrow than anger a year ago.) The battle, or campaign, or war, or whatever it is for which General Saltzman is now rallying his hosts, is to compel the American public to appreciate its army. It is to be fought out along the Hollywood line if it takes all summer, or two or three summers. And the weapons are not to be custard pies—imagine recruit DeMille with a custard pie!—but reels of film. It is, in the words of General Saltzman, "the fullest cooperation between the moving picture industry of this country and the army, which cooperation will result in great good to both parties." "With the commissioning in the signal reserve corps of the outstanding representatives of each of the large motion picture producing companies and news weeklies," says the general, "it is believed that the results achieved . . . will be very great and the effects of its policies will be of nation-wide importance." And then the ways are detailed by which more army stuff is to be insured a showing in the motion picture theatres of America. The only thing this new battalion of death seems to lack is a reserve general of its own. But surely there will be no hesitation in commissioning such a commander! Who can forget the intrepid valor and the strategic genius of the hero of "Shoulder Arms"?

Congress Asked to Investigate Labor Spy System

SENATOR WHEELER has introduced a resolution in congress providing for an investigation of the labor spy. It would be difficult to better describe the need of such an investigation than by the words used in the preamble to the resolution: "Whereas, various court proceedings and published investigations have tended to show that a large number of private detective agencies are obtaining large sums of money from business concerns and organizations by falsely representing movements among their employes by joining labor organizations and advocating revolutionary methods for the purpose of discrediting said labor organizations, and by manufacturing scares concerning radical propaganda and alleged plans for the use of violence in industrial conflict; and whereas, these agencies and other interests connected with them are detrimental to peaceful relationship between employers and employees, setting up a system of espionage in industry thriving on the unrest and fear they create, and spreading false rumors and scares and often bringing about strikes in order to maintain their alleged service," the committee on education and labor of the senate is empowered to proceed. The report of the interchurch committee that investigated the steel strike of 1919 furnishes pages of proof of the nefarious methods of these spy agencies from photostat copies of their instructions to their agents. Later, under the Cabot fund, Sydney Howard made a thorough study of the system of industrial espionage. His conclusions were damning to the system. He showed that private corporations maintain the skeleton organization of a war system through hired spies and private detectives, and conduct themselves as a law unto themselves. It has been so amply proven by the better type of employer that cooperation with labor is not only possible but pays better than the system of drive and hostility that there is no longer excuse for the latter.

The thing that puzzles is why men big enough to engineer business enterprise are so slow to recognize this. The reason is not economic—it may belong to the psychology of attack that is so large a factor in the modern business "go-getter."

Women Strike Right Note in Prohibition Appeal

SIXTY LEADERS among the women of America chose the sixth anniversary of the passage of the eighteenth amendment to petition President Coolidge for improvement in the enforcement of the prohibition laws. The list of signers included women who have gained international recognition in many different realms, the alphabetical list beginning with Miss Jane Addams and closing with Miss Mary E. Woolley. The petition was restrained, but pointed. It rejected all ideas of a beer and light wines program as a solution of present difficulties, and called for a stricter enforcement of the law. But it put a finger on the hot spot when it demanded that prohibition law enforcement be taken out of the realm of politics, and placed in the hands of friendly citizens who have passed a civil service test and are protected by the merit system. The present use of prohibition enforcement units as places in which to fit deserving political henchmen is more responsible than any other one factor for the scandalous conditions which have surrounded the enforcement of the dry laws. There has been no secret about what has gone on. Senators of the United States have not hesitated to write to the treasury department, and even to come on the floor of the senate, protesting against any interference with their distribution of such places as political plums. A system that begins in the senate passes down through all the gradations of our political system. There are honest and capable members of the prohibition enforcement units—a surprising number of them when the conditions of appointment are considered—but they are terribly hindered in their work by the presence of dry officers who have no sympathy with the law and are in their positions only as a reward for faithful service to the dominant political machine. If the administration really wants to improve the enforcement situation, it will give heed to the petition of the women.

China, Eternal Enigma

FOR THE MOMENT, the guns have ceased to shoot in China. Where has the latest upheaval left matters? Not far from where they were before the trouble broke out. Chang Tso-lin, war lord of Manchuria, has been pushed out of power within the great wall. But he is apparently as strong as ever in the north; the caution uttered by The Christian Century against regarding him as an eliminated factor has been amply sustained. What part foreign support may have played in his return to power is not yet known; it is known that when he regained the upper hand he visited swift and terrible vengeance on the subordinates who had revolted against him. Feng Yu-hsiang, victor in the recent fighting, is in apparent control of the territory which runs from the Mongolian frontier southeast to the seaport of Tientsin, taking in the Peking

metropolitan district on the way. It is, however, a precarious control. General Feng is reported to be about to leave the country for a period; many things may happen before he crosses the border. In the central part of the country, the smaller military governors feel freed from the domination of the northern war lords, and show the first stirrings of political ambitions of their own. They may rally about Wu Pei-fu, apparently eliminated a year ago, but now seemingly in touch with some mysterious source of further funds. In the meantime, the extraterritoriality conference is under way, with an American delegate, Mr. Silas H. Strawn, as chairman. "Unexpected" difficulties are said to be cropping up to delay carrying into effect the decisions of the previous tariff conference; it would have been remarkable if such had not been the case. Other nations simply cannot bring themselves to let China escape from the control of the last eighty years without a wrench. But China is escaping. One way or another, she will one day be free.

A Protestant Rosary

SOME TRAINS of thought are started by a recent article by Dean Beebe of the Boston university school of theology, in which he expresses the need for "a protestant rosary." We concur both with the main line of Dean Beebe's argument, and with the appreciative comment upon it in the Catholic "Commonwealth." The central purpose of the rosary, as we understand it, is to furnish a stimulus, a guide, and a restraint to the thoughts of the worshiper in his private devotions. A stimulus, because there are so many beads to be told, and one can not stop before the end without being definitely aware that he has cut short the allotted period of his prayers. A guide, because through training and association each bead has its definite meaning, and therefore gives the mind as well as the fingers something to hold to. A restraint, because the presence of the physical symbol in the hands is designed to recall the vagrant thoughts of the worshiper from those meanderings into which thoughts so easily diverge when we essay to fix them upon supersensuous objects. The rosary may or not be the best conceivable means of accomplishing these ends, and certainly the specific meditations which it suggests include some which protestants do not find religiously edifying or theologically justifiable. But the ends themselves are good and useful ends, and the method has a certain psychological validity.

Worship necessarily involves some discipline of the thoughts. There must be some patient continuance in the attitude of contemplation until the facts contemplated can work their effect upon the emotions and the will. All group worship testifies to the fact that the mood of worship needs to be sustained by some aids which are external to the individual, by some more or less mechanical devices for checking the wanderings of attention and turning it back into the devotional channel. The Catholic uses beads and images. The Greek Orthodox performs an act of devotion whenever he passes an ikon, regardless of time. The Mohammedan prays at five specified hours of the day at the call of the

muezzin, regardless of place. The protestant responds to the rhythm of his less frequently recurring hours of worship, eleven o'clock Sunday morning and (less generally) seven-thirty Wednesday evening. As a matter of pure theory, perhaps one should be able to worship equally well in the woods or under the stars or in the midst of bustling crowds, but in actual practice it appears that the human mind needs the help of sacred places and seasons and mechanical contrivances to call the attention to spiritual things and keep it there for a reasonable time.

It is obviously possible for the Catholic to pass through his fingers the one hundred and sixty-five (or the fifty-five) beads of his rosary with only a perfunctory mumbling of "Ave Maria" and "Pater noster," and with no meditation whatever upon the fifteen mysteries of the Catholic faith. It is doubtless equally possible for the protestant, even at "prayer-meeting," to sing the first, second, and fourth verses of "I need thee every hour"—omitting the third verse for brevity—with no deep and sustained meditation upon the soul's need of God. We would not, of course, say that the thing ever actually happens, but it is conceivable. It is even possible to attend church with regularity without putting into this periodically recurrent observance more than a mechanical conformity to an established routine. Yet without this mechanical regularity, piety languishes and the higher reaches of devotion are with difficulty attained and infrequently sought. Since protestantism has its own scheme of mechanical contrivances, it has little ground for assuming airs of superiority toward the "vain repetitions" which others employ, and it might be advantageous to inquire whether it might not profitably improve and extend its own program of mechanical contrivances, always with care that they should not be allowed to remain merely mechanical contrivances for the simulation, rather than the stimulation, of piety.

There is a much deeper line of cleavage between Catholics and protestants in the matter of their public worship. Here again the Catholics seem to have, and probably do have, a psychological advantage which is, however, from the protestant standpoint, vitiated by a deep and fatal error. The most exalted corporated act of Catholic worship is the mass. As a body of devotional literature, nine-tenths of the text of the mass is excellent. About three-fourths of it is biblical. Its general structure—with its successive preparation of the heart and preparation of the mind, its offerings, consecration, and communion—is the wise product of centuries of study of the art of worship. There are a few references to Mary and the saints which protestants will find foreign to their interests, and many minute directions as to posture, vestments and incense, all significant as symbols, but striking the protestant mind as being too detailed and petty, as though God cared for attitudes, embroidery and perfume. It is in Latin, easy to read, but mostly unintelligible as usually rendered. It is hard to follow the voice of the priest, even for one fairly familiar with Latin and with the text before him. The writer tried it Christmas morning. For example, almost the only intelligible word in the prologue of John's gospel, which forms part of the mass for that day, was the repeated "testimonium," and it may be

fairly doubted whether a dozen of the eight hundred persons present understood even that much or knew what was being read. Probably those beautiful features of the mass which a protestant will approve as he reads it, do not enter at all into the consciousness of ninety-nine per cent of the devout Catholic communicants. The Latin words are not intended to convey specific ideas; they are a sort of vocal incense. What does enter into consciousness to the exclusion of every other feature is the belief that a miracle is being enacted before their eyes, and that by virtue of that miracle God is really, corporeally, and in a sense visibly present upon the altar.

Here are two radically different types of worship. Protestant worship consists of a series of acts and words designed to impress upon the worshiper, through prayer and praise, a sense of the presence of God with all his children in all places and at all times, to open their hearts to the influence of his spirit, and to move them to conform themselves to his will. Its object is to operate on the minds, and thus upon the lives, of the worshipers, and it does this chiefly through the expression of ideas. Catholic worship in the mass professes to be the actual continuance of the sacrifice begun on Calvary; not a dramatization or a symbolic re-enactment to instruct or impress the communicant, but the very sacrifice itself so ordered that the communicant becomes a participant in the event as well as a spectator of it. This becomes possible through the alleged miracle of transubstantiation by which the bread and wine become the actual body and blood of Christ. Every sacrifice consists of two parts, the slaying of the victim and the offering. The victim was slain once for all; it is the offering which is continued through the ages. And every Catholic who understands the theory of the mass feels that he is present at an event which is as really a part of the atoning sacrifice of Christ as was anything that happened at Golgotha. What matter if he does not understand all the words which accompany this event? He knows what is happening, and he knows when it happens by the tinkle of the bell.

Such an act of worship contains an element of immediacy, a sense of importance, a feeling of reality, which it is difficult to parallel with any protestant program of worship designed to be edifying, but lacking the factor of miracle. Any conceivable "enrichment of public worship," even if it goes to the extent of vestments, candles, and incense, still makes no approach to the Catholic idea. Why then not go to the whole length, if the mass gives so much more vivid a sense of the presence of God? Partly because, as protestants understand it, the claim of the corporeal presence of Christ is not true. Doubtless the starry heavens would gain a new impressiveness for us if we believed, as men once did, that each star is personally conducted by an angel. But they are not. Doubtless we would gain a new thrill from the Bible, or regain an old one, if we believed that its words had been vocally dictated in Hebrew and Greek by the Almighty. But we have sound reason for believing that they were not.

There is some loss in surrendering belief in these simple and direct presences and interpositions of spiritual beings, as there is some loss in passing from naive confidence in the power of a buckeye in the pocket as a preventive of rheum-

atism to the more complicated and less definite ministrations of medical science, or from the simple faith of the pagan in a wooden god with agate eyes which he can carry with him on his journeys and keep in a corner of his hut. The larger knowledge and the larger faith always involve some loss of assurance in regard to man's power to control all the troublesome details of life either by simple magic or by the direct interposition of his gods. Some loss of the ecstasy of awe accompanies the diminished visibility of the divine hand in nature and of the divine features of the altar.

This loss cannot be escaped by regretting it, much less by stubbornly asserting in a scientific age what was honestly believed in a prescientific age. Neither is it to be acquiesced in as a net loss to the spiritual life. It is, in fact, a clearing of the ground for a more adequate and, in the long run, more religious view of the world. Protestantism believes that it has a faith more vital than that which reaches its climax in the acceptance of the "miracle of the altar." It is confronted with the duty and opportunity of developing forms of worship, which will express its attitudes and meet the needs of its adherents as fully as the rosary and the mass meet the need and express the attitude of Catholics.

The Spirit of '26

CHICAGO HAS DROPPED the recent attack on its superintendent of schools with too much readiness. It has seen its most important public official vilified; heard hysterical charges launched against its school system; and then, when the attack has been shown to be baseless, it has proved ready to forget the whole matter. Such is the natural result of long experience with sensational journalism. The motto of the man on the street has come to be, "Read everything; believe nothing; but make it snappy!" Yet if the city allows this amazing attack to pass without attention, it will be encouraging future unwarranted assaults on its public servants. And so it will be contributing to an inevitable decay of its public service.

Conditions in Chicago are not materially different from conditions in many other American cities. The school administration is generally a bone of contention. Since the days of Ella Flagg Young, more than fifteen years ago, one superintendent has followed another in office, generally to pass when political combinations grew strong enough to make anything resembling effective educational work impossible. The present superintendent of schools, Mr. William McAndrew, was brought in two years ago from New York, with the avowed intention of introducing a strong-handed personality from outside the system, who might bring discipline and efficiency into Chicago's schools. Mr. McAndrew has gone about his task in a manner which has alienated many persons. He has made no bids for popularity, either with politicians, educators, or the public at large. Yet there has been a feeling that, despite a certain brusqueness of manner, the superintendent has introduced needed reforms into the school system, has made progress in divorcing the system from local politics, and has improved the tone of the city's most fundamental enterprise. Certainly, whether these judgments have been justified or not, Mr.

McAndrew has played the part of a conscientious and honest public official.

It is fast becoming one of the traditions of Chicago's sensational journalism that January, a month ordinarily lacking in news features which call for display headlines, shall witness a "pacifist exposé." There are a few citizens and a few organizations which can generally be relied on by the newspapers to furnish the excuse for such an outburst. But, with frequent use, Miss Addams, Northwestern students, and even Brent Dow Allinson, have lost some of their fearsomeness as symbols of coming red ruin. This year the newspapers apparently needed a new victim, and they found him in the superintendent of schools.

Persons who knew Mr. McAndrew rubbed their eyes when they saw him pilloried as a pacifist insidiously undermining the patriotism of Chicago's boys and girls. Mr. McAndrew has, on occasion, spoken of himself as a pacifist, but it is pacifism of the brand which moves him to hold the rank of colonel in the national guard of the state, and which has made him the staunch defender of the R. O. T. C. now established in the high schools of the city. Mr. McAndrew, in other words, is a pacifist in much the sense that General Pershing would hold himself a pacifist. Yet on his head there descended a storm of outraged patriotism, such as the American press loves to loose.

By the screeching headlines employed in this attack the superintendent of schools was accused of having written an editorial in a technical school review in which he advocated taking from the walls of the public schools pictures designed to rouse a patriotic spirit. It was said that he had specifically mentioned that famous lithograph, "The Spirit of '76," as an example of the sort of picture which should be eliminated. Immediately, the sons and daughters of this and that, posts of the American legion, and numerous other bodies, burst into resolutions. Labor forces in the city council seized on the opportunity to register their grudge against the superintendent, who has fought the union organized by city teachers. Certain preachers, whose knowledge of the press should have taught them better, carried the matter into the pulpit, and had their reward in front page quotations from their excoriating sermons.

Then, just as the excitement was reaching its height, and it looked as though the superintendent might actually have to fight to retain his job, it occurred to one newspaper, the Daily News, to print what Mr. McAndrew had actually written. The editorial, which had been printed in the Educational Review, a paper without public circulation, proved to be about one column long. It was concerned with the results of the investigation of histories used in schools made by Professor John Munroe of Carleton college, Minnesota, and Professor J. M. McElhannon of Baylor university, Texas. And the paragraph which had provided the basis for the attack read exactly as follows: "In 1870 there was on the walls of schools north of Mason and Dixon's line a noticeable number of pictures of battle scenes and generals. General Robert E. Lee was represented in most southern schools. Later the famous 'Spirit of '76,' with the drums and fife and bloody bandage, was the favorite. I haven't seen it in a schoolroom for over ten years."

That was all! There was no theorizing, no moralizing.

Mr. McAndrew, in the course of his editorial, had made a statement of fact, capable of disproof if facts to the contrary could be produced. On that basis, he was for days exposed to merciless attack, ridicule and misrepresentation. With the printing of the actual article, the storm died. But in the minds of large portions of the citizenship of Chicago the superintendent of schools remains besmirched as no patriot, and his attempt to administer this basic public service effectively will be heavily handicapped from now on.

Such an amazing incident might have its compensations if the newspaper attack had focused public attention on the question which Mr. McAndrew was actually discussing in his article. If, instead of satisfying their muddleheaded desire to find and punish an individual scapegoat, the newspapers had turned their guns on the report on school histories, the outburst would have been of value. They might have been as jingoistic as they pleased; they would still have been forced to tell the public that a scientific study of school textbooks, made under impartial auspices, had disclosed the fact that some of the books used by American school children are almost wholly given up to a glorification of military virtues and triumphs. If the public had been started, even indirectly, thinking about the influence of such texts, there might eventually have come a demand that a nation which prides itself on its devotion to peace cease planting the seeds of war in the minds of its children. The conditions discovered by the Owen committee are disquieting, and call for wide discussion. But the press managed to deflect attention entirely from the point at issue, in order to have the fun of pillorying an honest public servant.

The whole McAndrew episode deserves study, not only by the citizens of Chicago, but by those of other American cities. The questions which it raises are manifold. Have we reached the point where the mere suspicion that a man holds views in disparagement of the cultivation of military ideals is enough to make him a public outlaw? Are newspapers to be left free to build circulation at the expense of the reputation of public servants, without regard to the facts involved? What is to be the ultimate effect on the standards of public service, and the honesty of public instruction, if the official is made to believe that security of tenure depends on his placation of the newspaper pack?

An Analysis, Not an Attack

AN OFFICIAL STATEMENT called out by an editorial in *The Christian Century* of January 7 entitled "Partisanship in the Federal Council" has been communicated to us for publication. It is signed by Rev. S. Parkes Cadman, president of the federal council of churches; Rev. John A. Marquis, chairman of the administrative committee; Bishop John M. Moore, chairman of the executive committee, and Frank H. Mann, treasurer. The statement follows:

Editor *THE CHRISTIAN CENTURY*:

SIR: Concerning your editorial of January 7, we hereby make the following statement:

1. To your question, "Does the Federal Council publish the sources of its income?", the answer is a plain and simple

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"yes." If you had taken the trouble to refer to the last printed report of the federal council before resorting to such a misleading innuendo, you would have found the information on pages 332 to 333.

2. To your insinuation that, by some underhand arrangement, the federal council receives support from the league of nations non-partisan association or from the Bok committee, we declare that not a single dollar has been contributed or even offered to the council by either organization. Furthermore, no funds designated in any way whatever for any work in behalf of the league of nations have been received from any organization or from any individual.

3. Your question, "Does Dr. Gulick wear a mask?", is too insulting and too unthinkable to merit a reply. It reveals an utterly unworthy tendency to impugn the honesty of a devoted and high-minded servant of God, whose life both as a foreign missionary and as a worker for peace in this country is an open book and above the shadow of reproach.

4. To your charge that the members of the commission on international justice and goodwill were deliberately selected in order to secure only those favorable to the world court and the league of nations, it is sufficient to state that, except for a few members at large, the personnel was chosen neither by the federal council nor by any of its officers, but by the official authorities of the constituent denominations.

5. Your charge that "one of the denominations" is to have a secretary for peace work financed by the league of nations non-partisan association is too vague and nebulous to permit of a definite reply. We have not been able to find a single trace of such a procedure on the part of any of the major denominations. In simple fairness, you ought to name the denomination in order to make possible the verification or the complete repudiation of your accusation.

This statement manifestly is based upon a misreading of the editorial referred to, in the following particulars:

1. The editorial did not charge or suggest even faintly that there was any corruption on the part of the federal council. Such a thought was as far removed from the editorial mind as from the mind of these distinguished and faithful officials who have signed this communication. As to honesty and probity the responsible administrators of the federal council are beyond the reach of suspicion. If these men may not be trusted to conduct a Christian enterprise in good faith, we should wholly despair of finding any man or group of men who could be trusted. Not a word in our editorial intimated or hinted any doubt of the purity of their motives or of their administration.

2. Neither was it insinuated that there was any "underhanded arrangement" between the federal council and other organizations. The use of such terms as descriptive of anything in our editorial is wholly gratuitous.

3. Nor did we suggest that the federal council had received any funds "designated in any way whatever for any work in behalf of the league of nations." The denial of such a charge is wholly gratuitous.

4. Nor was there the faintest hint of insult to Dr. Gulick, whose character and labors we hold in the highest esteem. We know of no man in America who is personally more worthy of esteem and trust, and we will not allow his colleagues on the federal council staff to outstrip us in praise of him as "a high-minded servant of God, whose life both as a foreign missionary and as a worker for peace in this country is an open book and above the shadow of reproach." We desire to go farther. Sharply as we differ from Dr. Gulick on the league policy of the federal council, we rejoice

to bear our testimony to the salutary and enlightening influence of his leadership of the churches through the years in the cause of world peace. If our use of the expression, "Is Dr. Gulick wearing a mask?" when torn from its context seems to convey an unkindly insinuation, as we concede that it may, we invite our readers to re-read the entire paragraph of the editorial in which it appears. If on such re-reading it still seems to denote unkindness to him personally, we beg him and our readers to accept our apology and this retraction of the unhappily chosen expression. Such an interpretation of our language not only misrepresents him but misrepresents us and hurts us more than it can hurt him.

5. Nowhere in our editorial was it stated or implied that the members of the commission on international justice and goodwill were "deliberately selected in order to secure only those favorable to the world court and the league of nations." We did not believe and do not now believe that there was any "deliberate" selection made on this basis. Nor does the fact that the appointment of the rank and file members of the commission rests *technically* upon the authorities of the constituent denominations affect our contention. Our criticism was that no deliberate attempt was made to *avoid* a partisan selection. In view of the divided state of mind of the country and of the church, as indicated by Dr. Speer in the address which furnished the text of the editorial, it was our contention that the commission should include representation of the other point of view, which we claimed, and Dr. Speer admitted, was as idealistic and sincere in its ethical passion for peace as the point of view which had dominated the council and the commission. We held that a commission truly representing the churches of Christ in America should take into account the entire volume of Christian aspiration for world peace existing in their wide-stretching constituency. And we insist that from such a commission there might have come a policy that would have reconciled the peace forces of this country instead of adding to the sharpness of their divisions.

This is our comment on items 2, 3 and 4 of the letter from the federal council. There remain items 1 and 5.

We have no desire to press for a disclosure of the sources of the federal council's income. It is strange, however, that these distinguished officials could have formulated their answer as "a plain and simple yes," when the facts call for a plain and simple no. We were inquiring for the sources of income derived otherwise than from the denominational treasuries. The federal council does *not* publish the sources of that portion of its income. Perhaps it is quite right that it should not do so. There are arguments for and against such a policy. Some organizations do; some do not. We inquired for information as to the federal council's policy. The officers say their policy is to publish the sources. They refer us in a reproachful tone of voice to pages 332 and 333 of the quadrennial report. This report was not before us when we wrote the editorial, though the facts which it contains were roughly in mind. The sources are not published there. We thought they might be given elsewhere, and so asked our question to elicit the information. We do not insist that the facts be published. We trust absolutely the honesty and wisdom of federal council headquarters. If the

sources of the federal council's income are not published, there is reason for it, and good reason. If they should be published, the last thing any sane person would expect to find would be corruption or "underhandedness" in any form. The suggestion of such a possibility is as repugnant to us as to Dr. Cadman.

What our editorial was concerned with was not in making "charges" but in making an analysis. We made no "charges" against the federal council. We did not even make "charges" against the denominational board referred to under item 5. The arrangement by which a denominational secretary goes out under ambiguous auspices for the league and the world court may be a perfectly ethical arrangement. The secretary who negotiated the arrangement is a Christian gentleman of the finest ethical feelings. We give him as high praise as we could give any man when we say he is as good a man as Dr. Gulick. Yet he says that he has no compunction at all in such an arrangement. We are not here suggesting that he should have compunction. Perhaps he is right. But right or wrong, it does not affect the point of our editorial which was to *explain how* it had come to pass that the ecclesiastical machinery of the churches had come under the domination of league of nations propaganda, and how the United States senate had become impressed with the belief that the churches of the country are solidly and passionately behind the world court proposal. We wondered—and, on the basis of the indisputable case that had come to our attention, we had good grounds for wondering—how far this ambiguity of auspices obtained among our ecclesiastical organizations.

Had the headquarters of the federal council been located in the middle west or the west, it is inconceivable that the organization would have lent itself to the partisan propaganda it has carried on through its international commission. Everybody knows that the enormously rich peace foundations centered in New York are spending money lavishly on behalf of the court and the league. (Parenthetically it should be said that the quadrennial report credits the church peace union, a Carnegie foundation, with a \$12,000 contribution to the federal council, of which \$8,000 was for Dr. Gulick's commission. The sum of \$6,454 from "several bodies" was designated for the same commission.) Everybody knows that there is an interlocking of personnel among the great number of peace and league and church agencies located in that city. Everybody knows that the stream of pro-court and pro-league sentiment flows from the eastern fringe of the United States westward, chiefly originating in New York. Whether everybody thinks so or not, it is our conviction that what pro-court sentiment exists west of the Alleghanies, aside from the partisan sentiment of the democratic organization, is an imitative echo of New York sentiment, just as New York sentiment is in large part an imitative echo of European sentiment. The churches have become involved in all this by virtue of the fact that their chief denominational headquarters and the headquarters of their federal council are in New York city, where their personnel is naturally drawn into interlocking relationship with the personnel of league propagandist organizations, and under the dominance of the respectable organs of public opinion which are almost without exception pro-league.

Again we say that we are not making any "charges," nor placing any blame, nor insinuating anything dishonest or malfeasant. There is no use trying hotly to translate our thesis into such categories and then virtuously making indignant denial. What our editorial did was to *analyze a situation*. Our purpose was to make clear to our political representatives, especially the United States senate, just how much substance there is to the claim put forth by the federal council that the churches are passionately supporting American adherence to the world court. If we have not the elementary skill in the choice of words to make this analysis clear to our readers without becoming involved in uncharitable personalities and crass suggestions of misdoing, we ought either to lay down the editorial pen or devote it exclusively henceforth to unctuous banalities.

The Two Coins

A Parable of Safed the Sage

THE LITTLE SON of the daughter of Keturah, who is named for me, spake unto me on the morning of the Sabbath, saying, Grandpa, wilt thou loan me a Penny?

And I said, I will even give one unto thee.

But he said, Nay, on the morrow I will work for thee to the value of a Penny.

And I knew that that was better than the gift.

And he drew from his pocket a Nickel. And he took the Penny that I gave unto him, and he looked at the two coins in his hand, and he put them both in his pocket and jingled them.

And I inquired of him his System of Finance.

And he said, I go to Sunday School, and I there give a Nickel.

And I said, Thou didst already have a Nickel.

And he said, Yea, but I like to have some Money left. Moreover, I like to take out my Money, and Sort it Over, and select the Coin that I shall give, and put the rest back in my Pocket.

And I inquired, saying, How would it do to have Two Pence beside the Nickel?

And he said, Nay, for that would be a Needless Responsibility. If I have Money left over after I have given, that is enough. I should feel no richer if I had more, and I might lose some of it.

So he went to Sunday School, and when the Basket was passed, he took out his Two Coins, and thoughtfully selected the Nickel, and put it in the Basket, and returned the Copper coin to his pocket and came home happy and content.

And I considered his System, and I said, He is a Wise Financier, and he is not likely ever to suffer want. He provideth for his Expenditure and a Margin, and he careth not for Needless hoarding. Yea, he giveth his Larger Coin, and cometh back Happy and Whistling because he still is Rich.

And I would that other and older men would learn his method. For many of them give the Smaller Coin and are poor in the super-abundance of what they have left. For it is that which a man giveth that he really hath, and what one spendeth gladly for love's sake is that which maketh him rich.

Was Washington a Christian?

By Arthur W. Nagler

A POPULAR NOVELIST made a passing reference to the personal conduct of George Washington in a speech delivered in the national capital the other night, and immediately the sons and daughters of the revolution started passing resolutions, the newspaper paragraphers started turning out copy, and persons on every hand gave evidence of wanting to take part in a new debate. Washington has stood on his pedestal for so long that it seems to some almost sacrilegious to suggest that he was not always mounted there. So complete, so perfect has his character been held to be, that now even to raise a question as to his standards of personal conduct will be resented by many. And to suggest that his standing as a Christian might be in danger will seem a gratuitous undertaking, if not an insult to his memory. But the question has been raised. What is the answer? Was George Washington a Christian?

NOT DOCTRINALLY SOUND

He was, of course, a member of the Episcopal church. But the church to which he belonged can hardly enrol his name among the orthodox. That he gave liberally to its support signifies little. And the eulogies of his pastors, for obvious reasons, must be taken with a grain of salt. On the whole, he appeared apathetic toward the doctrinal standards of his church. Indeed, it is next to impossible to state his doctrinal beliefs, unless his sympathy with the deistic expression of religion, prevalent then among the higher classes in America, is taken as a criterion of his faith or lack of it. As a matter of fact, he was so unorthodox that his name was linked with the atheists by some of his contemporaries, to cite only Jefferson and Gouverneur Morris. To say the least, he was not doctrinally sound.

Moreover, regularity in church attendance was not one of his virtues, except when in public office in New York or Philadelphia, for, as his diaries show, he frequently remained at Mount Vernon on Sundays busy with correspondence and details of farm management. And when he did attend he left before the communion service. He could not be prevailed upon by the officiating clergyman to change his course. In other words, he was not ecclesiastically sound.

Again, if teetotalism is an essential mark of a Christian, then the man who enjoyed an occasional cup could not qualify. Neither would our Virginia cavalier have any religious standing if Christianity be construed as a matter of negations in conduct, avoiding the theater, the dance, the races, cards, fox hunting, and the like, for he enjoyed these carnal pleasures. Small sums were sometimes wagered on his favorite horse; and when he was terribly aroused he could swear "like an angel from heaven," as a contemporary put it. However, the use of profane language was not habitual with him. Thus we may conclude that in certain matters of external conduct he was unsound.

In short, Washington could not be called a Christian if by that term we mean the ultra-orthodox, creedal interpre-

tation of our faith. We have scarcely any evidence that he accepted the creeds of doctrines clothed in the intellectual framework of the ancient church, that he believed in the virgin birth or in the second coming of Christ, in the infallibility either of the Bible or of the church, in the eternity of hell or in the necessity of the conversion experience. Any argument to the contrary on the basis of the formal prayers that some modern writers claim he may have used (Miss Nelly Custis, twenty years in his home, declared, "I have never witnessed his private devotions") carries little weight when viewed in the light of the absence of his own words in support of such a view.

His state papers acknowledge God's providence and guidance and, in that one particular, might have been written by a deist. Better than these public documents, which were so largely the work of others, are the self-revealing diaries. These represent their author as having no interest in so-called doctrinal fundamentals. His letters and his acts, both public and private, tell the same story. If not, why do we have the spectacle of a group of clergymen urgently requesting Washington openly to declare his doctrinal beliefs at the time he left the government? He answered their inquiries, all of them, except the one on doctrinal beliefs. Bishop White, who was often in his company, testified that he never heard him express any opinion on religion. This argument from silence cannot be stressed too much, but for want of specific statements during a long life lived in the public eye we must beware of attaching much importance to mere hearsay. Therefore, on the basis of the most reliable historical evidence, it seems highly probable that upon the artificially precise, mechanically delimited platform of modern fundamentalism the father of his country would find scant welcome. From the standpoint of the fundamentalist, he was unsound.

OTHER CONSIDERATIONS

If the content of Christianity is exhausted in this version of it then Washington, doctrinally indifferent, ecclesiastically lukewarm, heterodox both as to belief and conduct, must be left out in the cold. But if the religion of Christ is essentially an expression of the love of God and love for man, all exemplified in a life of unselfish service, we have a different story. If we are thinking, not so much of sacramentalism, mechanical dogmatism, monkish piety, sabbatarianism and pharisaic legalism, all at times identified with Christianity, but are thinking rather of the spirit in the Nazarene, "the light of the knowledge of God in the face of Jesus Christ," then the case upon which pronouncement has been made must be reconsidered.

In this further study we must look beyond the incidental, beyond the artificial, deeply into the primary, the essential, the moral and spiritual nature. It is not enough merely to portray a man of far-sighted vision, tremendous energy, dauntless courage, keen judgment, marvelous self-control, for these attributes might have been assigned to Caesar.

Washington was all this, and more. It is in the "second mile" that we strike intrinsically Christian ground.

No New England puritan exhibited a sterner loyalty to conscience. No evangelistic churchman gave himself in a more sympathetic way to the needs of others. No martyr of Christian history more fully reflected the spirit of sacrificial service. No civic saint in our national life ever showed greater fidelity to the public trust. It was in his willingness to bear his cross that the moral grandeur of Washington reposes. His utter selflessness in placing the cause above himself brought pain and anguish which suggest parallels to the sufferings of Jesus.

He had his Peter to deny him; in fact, not one but many. These men, previously befriended, turned against him in a dastardly attempt to undermine his reputation. His Judas can be seen in Gates and Conway, who staged one of the blackest betrayals in history. Misunderstood and maligned, forsaken by friends and traduced by enemies, during the blackest hours of the war when the crown actually offered might have brought immediate redress of grievances, the Cincinnatus of the west disdained it.

As an occupant of the highest office in the land he was nailed upon the cross by partisan politics. Bitter, incessant strife within the cabinet kept the crown of thorns upon his head. Again and again he crucified the natural desire to be free from it all, the rustic quiet and woodland peace of Mount Vernon drawing with almost irresistible power upon his heart strings. False accusation and slander cut into his sensitive soul, but he refused to recriminate or to act in his own defense. The significant fact, however, is not that he suffered insult and injury. The significant fact is that he bore them in a Christlike spirit. Hardships alone do not bring greatness. That lies in the nobility of spirit with which they are overcome.

SOCIAL RELIGION

When we consider his attitude toward the social problems of the time we are struck by his keen appreciation of what we would call the social aspects of the gospel. In a day of chaos and lawlessness his noble figure stood adamant for law and order. His spirit would brook no breaking of a personally obnoxious law or a personally inconvenient amendment to the constitution. He was beyond his age in active opposition to dueling, in bright contrast to his more brilliant contemporary, Alexander Hamilton.

At first blush he seems to have fallen short of the Christian ideal as regards slavery. But in view of the fact that the institution was condoned by a large part of the church, openly defended by clergymen, Whitefield among them, and widely accepted as an integral part of the social fabric, Washington deserves considerable credit for voicing opposition to the "traffic in human flesh." He struck the Christian note of brotherhood in demanding its abolishment, and by emancipating his own slaves at his death.

War was not the problem then that it is now. It was everywhere accepted as an inevitable fact. As the majority of people still believe, Washington felt that war, though an evil, might religiously be used as a last resort. But note his clarion call to peace: "My first wish is to see this plague of mankind banished from the earth." Were he with us

today with his characteristic sober judgment and splendid vision, actual contact with the recent conflict a part of his experience and a knowledge of the unspeakable horrors of future war a part of his mental apprehension, he would undoubtedly be found among the boldest advocates of the outlawry of the world's chief collective sin.

Our first president is often quoted by sections of the daily press in support of a selfish, isolationist nationalism. But advocating a policy of isolation at the beginning of our national life when conditions justified such action does not prove that it must always be wise. As an infant nation we were undoubtedly nourished with the milk of isolation, but now, grown to manhood, we need the strong meat of international cooperation. Is it not the height of folly to demand changelessness in a changing world? Washington himself demanded a new policy, a new instrument of government, when he saw that the old articles of confederation were outgrown. Some Chicago Tribune of that day would have had the exquisite pleasure of harking back to the fundamentals of Governor Winthrop or Captain John Smith. It is possible to lose the spirit of Washington by a slavish adherence to the letter of his policy. His own method would justify us in changing his policy. To quote his words which are prophetic of the coming day: "My wish is to see the whole world in peace, and the inhabitants of it as one band of brothers, striving who should contribute most to the happiness of mankind." Does that sound like "America first"? On the contrary, it radiates the spirit of the sacrificial Christ.

WASHINGTON'S RELIGION

Was Washington a Christian? To certain historic expressions of Christianity he was not attracted. The institutional type as stressed by the Catholic church and even by his own church cannot claim him as an exponent. The doctrinal expression, in the 18th century militantly voiced by Calvinism, seemed foreign to his outlook upon life. The mystical way of life as seen in the deists and Quakers found him equally unresponsive. For the ethical, humanitarian passion implicit in Christianity he was willing to give his life. All of which means that he did not do full justice to every phase of our common Christianity. But if a man of his moral integrity and essential purity of purpose, consecration to the cause and loyalty to the mind of Christ, devotion to the common weal and passion for humanity, profound faith in God and in his moral government of the world, is denied the name of Christian, God pity the majority of church members!

Although he may have failed duly to appreciate the mystical in his emphasis upon the ethical we have in him more than a noble moralism parading as religion. Strenuously opposed to bigoted sectarianism and religious intolerance, he was as one who sought first the kingdom of God, who infrequently said, "Lord, Lord," but who recognized his dependence upon the eternal and tried to conform to the divine will. The man whom Gladstone called the purest figure in history stands before us in the remarkable testimony of President Timothy Dwight of Yale, uttered the year after Washington's death: "If he was not a Christian, he was more like one than any man of the same description whose life has been hitherto recorded."

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Prussianizing America

By Sherwood Eddy

A DRIVE is being made at present to register all aliens in the United States and to extend powers to deport foreigners not yet naturalized upon various technical grounds. Secretary Davis, of the labor department, in his annual report again recommends an indeterminate registration bill. The commissioner-general of immigration, in his annual report, urges similar legislation. Congressman Aswell, of Louisiana, proposes to introduce another bill for the registration of aliens similar to that which he presented during the preceding session of congress. The daily press announced recently that a majority of the house committee on immigration and naturalization was likely to make a determined effort to pass such a "registration of aliens" act, and President Coolidge, in his annual message, recommends such legislation, if investigation shows that smuggling of aliens cannot otherwise be prevented. To such proposed legislation, after spending much of the last thirty years in most of the countries of Europe and Asia, from the standpoint both of our domestic welfare and of our foreign relations, I would enter an emphatic protest. The proposed bills to register and deport aliens from the United States threaten the seven million foreigners who are already in our midst and imperil our relations with other countries.

SEVEN GROUNDS FOR PROTEST

I object to the registry and deportation of aliens on seven grounds:

It is reactionary. It seems to mark a trend or tendency of the times toward the steady abridgment of our traditional liberties. It menaces not only the stranger within our gates but our own civil liberties concerning which we have had grave reason for apprehension during and since the war.

It is unconstitutional class legislation. To such legislation we have objected in the past, when applied to our own citizens abroad. Such action was protested by our own state department under Secretary Gresham when a substantial penalty was involved. President Roosevelt well stated our American position in his presidential message of 1906: "Not only must we treat all nations fairly, but we must treat with justice and goodwill all immigrants who come here under the law. Whether they are Catholic or protestant, Jew or Gentile; whether they come from England or Germany, Russia, Japan, or Italy matters nothing. All we have a right to question is the man's conduct. If he is honest and upright in his dealings with his neighbor and with the state, then he is entitled to respect and good treatment. Especially do we need to remember our duty to the stranger within our gates. It is the sure mark of a low civilization, a low morality, to abuse or discriminate against or in any way humiliate such stranger who has come here lawfully and who is conducting himself properly."

Such legislation is unjust, impracticable and impossible of fulfillment. If we have often failed to keep our inspectors at Ellis island in order and have had to meet the

scandals there by the prosecution and imprisonment of some of our officials, even when under close supervision at that one spot, how could we supervise a vast army of officials and inspectors scattered among these seven million aliens and with every temptation for blackmail, bribery and favoritism?

It would be self-defeating. It would further alienate the alien and be provocative of ill will. Forced citizenship and forced Americanization breed suspicion, as we have recently had occasion to observe. The chamber of commerce of the United States, in its memorandum submitted by the immigration committee in January, 1924, points out that "only a minority would register voluntarily, so a large force of detectives would be necessary to round up the rest. They view with alarm possible abuses of power by this force. They believe that compulsory registration would breed in the unregistered majority an outlaw attitude of mind which would make them ready converts to propaganda of discontent."

AMERICAN LIBERTIES INVOLVED

Will not such registration be the thin end of the wedge toward the registration of all Americans, the militarization of our citizens, and the gradual abridgment of our own liberties? Secretary Kellogg, in his speech in New York in the middle of December, tells us that we, as Americans, still have the right of free speech. How long shall we have it? Samuel Gompers and the federation of labor of this country have placed themselves squarely against such proposed legislation. Mr. Gompers wrote: "The American federation of labor is opposed to the registration of aliens proposal. If foreigners who come to this country are germanized, it will not be long before the citizens of the United States will be compelled to register. Then will follow the finger printing of every citizen, as suggested by Mr. William J. Burns." Mr. Green and the last convention of the American federation of labor have endorsed this opposition of organized labor.

Such legislation would add to race prejudice, to espionage and to class division. It would be doubtless approved by the reactionary hooded orders, in the spirit of the man who put on his sign, "I am 200 per cent American. I hate everybody." Such legislation will further divide our communities.

Thus, with all the earnestness in my power I protest against and oppose such proposed legislation to register and deport aliens, because I believe it is unamerican and untrue to our traditional ideals, because it will arouse the hostility of the millions of half-enfranchised foreigners already here, and because it will lead inevitably to strained relations with the nations of Europe, Asia and Latin America.

STRAIN ON FOREIGN RELATIONS

If we consider the proposed legislation from the standpoint of our foreign relations, let us understand first of all that it would lead to strained relations with China. When

President Arthur in 1882 vetoed the act containing compulsory registration of Chinese he said: "The system of personal registration and passports is undemocratic and hostile to the spirit of our institutions. I doubt the wisdom of putting an entering wedge of this kind into our laws. A nation like the United States, jealous of the liberties of its citizens, may well hesitate before it incorporates into its policy a system which is fast disappearing in Europe before the progress of liberal institutions. A wide experience has shown how futile such precautions are and how easily passports may be borrowed, exchanged, or even forged by persons interested to do so." What applies to the Chinese applies to all. If we disastrously failed thirty years ago with a small group of 100,000 Chinese concentrated in a few centers, how much more fatal would be our failure with seventy times this number of aliens from sixty nations scattered all over this land?

This legislation would further strain our relations with an already disaffected Japan, for the principle involved has been declared unconstitutional by the supreme court of California. Our relations with India are already strained, as articles reaching my desk from India almost every week, resenting with great bitterness our exclusion laws and the treatment which individual Indians have received at our hands, show. The passage of such a law will lead to further estrangement. And when we add the 400,000,000 Chinese, the 70,000,000 Japanese and the 320,000,000 Indians, we have only begun the tale of our involved foreign relationships. We shall have reason to fear more serious complications with the nations of Europe. The five or six richest nations, all located in Europe, must pour into our coffers for sixty years to come their scanty surplus. We hold eleven billions in foreign debts and twenty-one billions in foreign investments. We scarcely realize the extent to which these other nations already look askance at our enormous power. The proposed registration and deportation laws will further strain our relations with European powers.

SUSPICIONS RAISED AT HOME

The following quotations are typical of hundreds that could be cited from the press, representing the millions of foreigners in this country, as well as those in Europe itself. They show what the effect would be on the strangers already within our gates. Thus the Polish Independent of Buffalo says: "The drive against foreigners is becoming stronger each month." The Jugo-Slav Independent of Cleveland writes: "This bill bears all the characteristics of Prussianism and Russian tsarism in the meanest form. A real police espionage system is embodied therein such as even the supreme chief of the tsarist secret service would not be ashamed of." And this from the Jugo-Slav Democrat of Cleveland: "It means a kind of Prussian militaristic police system. Under tsars and kaisers all adults had to register with the police every year, for the police wanted to know everything. It will be a blow to everything that we call Americanization, and American ideals will be thrown into the mud."

Study the proposed house resolution 5583 for the registration of aliens. Everyone of the 7,000,000 aliens must be

registered within ninety days and repeatedly, once every following calendar year. After paying a head tax of \$8 to enter the country, the immigrant must pay a further fee of \$10 for the first registration, \$5 for each succeeding year and \$3 for each child between 16 and 21. The whole territory of the United States must be divided in districts and the alien must register in the proper place, of which he is ignorant. Every time he moves, when in unemployment seeking for a new job, he must report to the proper post-office within two days. Should he spend three days in seeking a job without registering in a new location, he is subject to arrest and deportation. He must give all required "additional information" about himself. When temporarily absent from the district, he must report "at such times and places and give such information in regard to his movements" as may be required by this vague and indefinite regulation.

PROVISIONS OF THE ACT

Duplicate records must be kept for all these 7,000,000 foreigners and certificates of identification must be kept upon the person to be exhibited on demand at all times and places. The duplicate records must be filed both in the local and central offices. On these must be entered a report of all arrests and convictions and such additional police information as may be required by a small army of man-hunters and sleuths. The alien must also report at such special times and places as the president may require. Any change in "the physical appearance of an alien" must be instantly registered in the local post-office and at the central office. Presumably he is not to report each time he gets a haircut, but the shaving of his beard or the growing of a mustache must be recorded. In all such cases, "new records may be made and a new certificate issued."

The burden is passed on to the governors of each of the 48 states. "The secretary of state shall request the governor of each state to submit a concise synopsis of the resources of his state and the opportunities open to immigrants . . . and shall further request the governor to submit monthly (happy governor!) estimates of the number and type of immigrants that are deemed desirable as residents."

Any failure of the alien in any of the preceding indefinite and multiplied details, any errors such as occur in the ship's manifests made out by wearied, impatient and hurried officials for immigrants speaking a foreign language, will make the poor immigrant liable to deportation. If he violates any of the foregoing provisions or fails to report at the proper time and place he is punishable by a fine of \$100 or by imprisonment for sixty days, or by both. Any "false statement," which may be entered by some hurried official who does not know the man's language, makes the alien liable for a fine of \$5,000 or imprisonment for two years or both. He may be immediately taken into custody and deported, but not until he has served his full sentence for any of the above misdemeanors.

My experience abroad convinces me that the ideals of a free land are safer than Hohenzollern or Romanoff repression, supervision and espionage. Powder when it is free goes up in a harmless puff; confined it breaks into violent explosion. Are we to turn from our heritage of liberty to the mediaeval methods of the police system of Europe?

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XUM

Christ and Life Values

By J. Stuart Holden

For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Matt. 16:26.

THUS DOES JESUS summarize his view of the nature and inherent worth of human life. In this query he not only sets before men in vivid and arresting contrast the relative advantages of living under the alternative dominance of high and low ideals, and challenges them to self-judgment and determinative decision, but actually declares also that a man has within himself latent values which, in enduring worth, surpass everything external. He insists that the recognition of his own nature, of the true significance of his life, is altogether essential to his highest, that is, to his eternal well-being.

While it is forever true to say that Jesus came to reveal God to men, it is equally true to say that he came to reveal men to themselves. For his entire life amongst men was a progressive demonstration of their own worth. It is as though he reasoned that to convince men of their proper value and destiny is the surest way of winning them from the destructive entanglements of a false valuation, and from the service of ideals which indifferently ignore or deliberately exclude God.

To few men is it given to say much on any subject in few words. To Jesus alone it is given to say all there is to say, as he does here, in a single sentence, a searching interrogation. This is his view of man's worth, a view which he consistently maintained throughout his life and for the truth of which he ultimately died. For with him a conviction involved a crusade.

The prophets and teachers of an earlier day (speaking generally of them) had viewed human life not in the light of its immortal value, but rather in the shadow of its pathetic incompleteness and transitoriness. They sang its meaning not in the major notes of gladness and confidence, but in the wailing minor strains of regret and almost fatalistic acceptance: "Man is as a thing of naught." "As a flower of the field he flourisheth" . . . to be cut down. He is "born to trouble as the sparks fly upward." His heart is "deceitful above all things and desperately wicked." They stressed, not its value but its worthlessness; not its kinship with God but its native distance from him; not its inherent potentialities but its constitutional weaknesses. In what vivid and arresting contrast to this traditionally religious view of life's worth did the teaching of Jesus stand. For, from the very beginning of his ministry, he declared that every man is a thought of God in living expression. At the basis of all his evangelical promises and ethical precepts lay his estimate of the value of men—to God. The whole world and its content is not comparable to this! And setting this high worth upon a man—upon every man—he challenges him to order his life accordingly. And when any man begins to make the inevitable readjustments he affords him entirely supernatural assistance. This is the process and the glory of his gospel.

I

It is not too much to say that most of the evils with which we are familiar in life today can be traced to their ultimate source in confusion of mind regarding the true values of human life. Individually, many men are simply destroying themselves, deranging sensitive powers, spending "money for that which is not bread, and labor for that which satisfieth not," because they do not know their own value. They are living and toiling for purposes and ends which plainly evidence their inadequate view of themselves. Like children playing marbles with pearls, of the fabulous worth of which they are blissfully unconscious, so are men, on every hand, prostituting life for lower aims than those of the divine intention, of that intention which is expressed in their own unrecognized capacities. And by the use to which they put life they unconsciously declare their conception of its worth.

Still, as of old, man by himself is priced;
For thirty pieces Judas sold himself—not Christ.

Socially also, the exploitations and injustices of long years which have now produced profound restlessness—the end of which is not yet in sight—simply gave expression to unworthy and untrue views as to the meaning and value of life. Workers, for instance, were regarded as mere hands or machines. The sacred rights of human personality were not considered. And now, because the individual is awakening the social order is tottering. Its reorganization around a new ideal, if such can be effected, is the only thing that will save it; save it by remaking it. Men who themselves make no personal profession of the Christian faith, writers, publicists, thinkers of all schools, are forever telling us this, and are not slow to declare that that new ideal must be the ideal of Jesus in this very respect. They see the certainty and precision of his remedy for all human ills—that men should recognize mutually and practically the common sacredness of life, and its inter-relationship also by reason of its divine origin and dependence. And they are right. There is no possibility of a better social order apart from acceptance of his standards and obedience to his leadership.

In even wider sense than the merely personal and social this too is true. War between nations has only been possible because, in the past, human lives have been looked upon, at any rate in the emergencies of international dispute, as mere "cannon fodder!" The one hope for a world from which war has been banished as a barbarous anachronism lies in the growth of universal recognition that Christ's view of the value and significance of life is true, and final, and hence binding. Once this is generally realized, there will be no more willingness for slaughter on any pretext.

And since the individual and not the state is the living and determining unit in every moral issue, it is an inescapable obligation upon us all to live, in this matter, as God intended; and, primarily to re-harmonize our entire thinking in regard to life-values with the plain revelation of Christ. Nothing

is so certainly preventive of low and debasing views as the assurance of his evangel. And nothing is so surely regulatory of all human relationships as the lofty consideration of human worth which it creates.

II

His own life, as a man, lived on the common human plane, is the most trenchant, searching, illuminating declaration of human worth available to us. For his very existence here in human form proclaims the fact that man is capable of sharing the divine life, of carrying out the divine will in the world, and of mediating here the divine influence. And it is on this assumption that he proceeds in all his dealings with men.

One of the finest of the prophetic spirits of an earlier day had visioned a great truth when he said: "My people is destroyed for lack of knowledge." He had seen that humanity in general had failed to realize its true destiny from the available intimations. And Jesus took up the story, pointed its blunt edge and pierced men's consciences, until their self-consciousness awakened to reality. And in this word (as modern in its straightforward meaning, and as vibrant as though only spoken yesterday) he is still doing it. He says that what a man gains of the world (that many-meaning thing—money, pleasure, power, all the objectives toward which men variously bend their energies) is no indication whatever of his actual worth. He insists, indeed, that swollen revenues and successes may mean a shrunken soul; that some riches are just decorated poverty; and that every man's real worth in the final reckoning of things strictly accords with the use he makes of his spiritual possibilities, since he is capacitated for active fellowship with God.

Such a view cuts then, as it cuts now, clean across the commonly accepted view of things, the materialistic valuation of a man's worth; the view which says that man is physical both as to the beginnings and the end of his life; that while his is the highest form of life in the animal kingdom it only differs in degree of development from other forms; that physical and mental sensations are his life's highest ends; that his success in producing wealth in one or other of its forms, indicates his proper classification! It is under that standard of life-valuation that A is said to be "worth half a million;" B "not worth a cent!" All this—the idea that the more a man gains of the world the more he is worth—is just a glaring, flat contradiction of Christ. For he says, in effect, "The more a man gains of the world, the less he may be worth, having bartered the true gold for glitter, having sold his wings for worms!" And he affirms that the whole world—not only that small portion of it which at most any man secures—is a mere nothing in comparison with his irreparable loss.

Yes! It is all as simple as it is final. Jesus Christ is the supreme and final authority in the realm of values, and he places human life and its possibilities right at the head of the scale. According to him, everything else in life, all its pursuits and possessions, takes its entire value in exact proportion as it ministers to spiritual development, according as it helps a man to realize God and to carry out his will. Nothing has any value whatever which hinders this.

III.

How hideously we flout his direction in practical life, even though we assent mentally to his spiritual interpretation. For instance: His appraisal is a general one. He is not speaking of any specially favored man, any richly endowed man, any highly developed man in particular when he submits this query. If he means anything by it, he means that underneath all the acknowledged gradations of personality—explicable as these are, in great part, on exploratory grounds—all men are of equal worth. A very simple thing to say, but positively revolutionary in its implications. For in our complex social order we habitually and almost instinctively underestimate the personality of others. We act as though everything else is worth more than some men.

It is easy enough to recognize the value of those who apparently contribute largely to the knowledge, the material well-being, the leadership of the world. But what of the dull, the stupid, the hewers of wood and drawers of water, the sullen products of a soulless industrialism, the victims of a callous commercialism? What of those who oppose our views and contest our personal interests? What of those who have made bad moral lapses? Do we really believe—and act as though we believed (for, according to Jesus, doing is the important part of believing) in the worth of their lives? And yet, if he is to be trusted, there is no moral dignity, no high promise, no transcendent worth, in this realm of absolute values into which his challenging word has led our thoughts, attaching to any life that does not belong to all lives.

This surely is emphasized by the fact that he voluntarily chose his associates and friends as he did; that he addressed his profoundest statements, made his most alluring promises, disclosed his inmost heart to stained, broken, unattractive men and women, to harlots, outcasts, publicans, lepers, thieves. It is difficult to believe that God is interested in such lives, that he can make anything of men and women who appear to have no points of contact with things higher than earth or self. Yet, whenever we meet him in the gospel records, we find him striving to make people understand that some vital worth abides in their still uncancelled possibilities. He simply declines to regard any man, as he finds him, as final; or to look upon his personal history as being the best thing of which he is capable; or its consequence as being despotic beyond conquest.

A great sculptor is said to have declared that he always saw the angel in the rough block of marble, waiting for the liberating stroke of his chisel and mallet! This, Jesus Christ most certainly did. He had eyes to see the man that should be in the man that was, and straightway set himself to recover that buried worth. For, in the warning which is implicit in the query, "What shall it profit a man if—?" he certainly does not speak of life being "lost" merely in terms of a future judgment, although that terrible sense is always there, since life is continuative. For we lose our souls in whatever diminishes personality; in whatever successfully contests the ideal which he has erected; in whatever dwarfs our moral stature; in whatever defeats our latent promise and makes us less than we ought to become.

A man may be reduced in soul-dimension to the size of

the factory, the shop, the office, the lecture-room, the playing field, the laboratory, the machine, to which he gives his life. For there are inexorable and self-registering adjudications of life declared daily in the enduring issues and consequences of his acts, his purposes, his intentions. While it is, of course, true that there are perils to be avoided in the over-idealizing of life, the fact remains that far more men are lost by taking a too low view of life than a too high one! A few may perish on Mount Everest; but thousands do perish because they will not leave the miasma-infected plains—where “if there are perils,” they say, “there are at least, comforts.”

This is the meaning of that tragic absence of satisfaction which marks the life of one who has never awakened to his God-ward obligation, to the fact that all his aptitudes and capacities were intended for union with the will of God in the service of his kingdom. Many a “lost” soul is known by its exigence; by its unsatisfied longings; by its consciousness that somehow and somewhere it has missed the very thing for which it was created. For there are literally no gains in material things, or in the influence of position, or in acquaintance with literature, or in competence in art or science, to the one who has lost the central inspiration, who has deliberately declined to enter into vital union with the God for whose glory he was made and redeemed. This is the inwardness of Christ’s warning as to the dread likelihood of losing the soul in attempting to gain the world.

They pass me by like shadows, crowds on crowds,
Dim ghosts of men that hover to and fro;
Hugging their bodies round them—like their shrouds
Wherein their souls were buried long ago.
They trampled on their youth, and faith, and love;
They cast their hope of human-kind away;
With Heaven’s clear messages they madly strove
And conquered;—and their spirits turned to clay.
Lo! how they wander round the world—their grave,
Whose ever-gaping maw by such is fed;
Gibbering at living men, and idly rave
“We only truly live,—but ye are dead!”
Alas, poor fools! The anointed eye may trace
A dead soul’s epitaph in every face!

The man who has come to realize this declaration of Jesus in regard to himself, in any degree; who has learnt,—and is learning—from him the true worth of life; who has glimpsed something of its potentialities, cannot but look out upon all other lives in this transforming light. And by honestly endeavoring to live in an attitude of unqualified recognition of the worth of all men, he cannot fail to make effective contribution toward the diffusion of that spirit which alone will establish a true and enduring social order.

IV.

Finally, for us all, this great word of Jesus receives its fullest interpretation and is baptized into a sacramental meaning at his cross. For it is there that we have his final and undying testimony to the worth of a man. There are, of course, unfathomable redemptive depths which we can never fully sound, at Calvary. The cross stands as the eternal sign of a perfect sacrifice, the place of a completed atonement, the rugged symbol of a sufficient oblation for the sins of the whole world. It is, for a stricken but aspiring humanity, the place where heaven’s love and heaven’s

justice meet, where mercy and truth have met together, where righteousness and peace have kissed each other. But whatever else the cross declares—and who can fully read its transforming message?—this certainly shines out from it for the world’s enlightenment; that, to the mind of Christ, man was worth dying for, worth winning to his true life at such unspeakable cost.

The Heavenly Merchantman counted every other possession well sacrificed for the pearl of great price! If we would know our own inherent worth, the real significance of our life entrustment, measured by what God was willing to give and Christ was willing to do to redeem us from loss, we must stand at the cross on which the Prince of Glory died. If we would know how rightly to look out upon life, and how worthily to adjust and maintain all its relationships, we must stand at the cross which forever separates those to whom “its solemn shadow is better than the sun” from all self-centredness. For it is there, and there alone, that we shall be gripped and constrained by the love which passeth knowledge, until, as under the impulse of a new instinct, we find our place and fulfill our calling in the will of God for the world’s life.

At the heart of every Christian ideal there lodges a covenanted conveyance of adequate power. Hence, implicit in this challenging word of Jesus is the present possibility, available to us all, of revising life in its every creative and governing attitude. For this word does not stand alone, an isolated precept authenticated by its own unanswerableness. It is part of a scheme of life in which his cross, his resurrection, and his abiding and vitalizing presence, are central; in which they guarantee the removal of every moral handicap, and the certainty of every sufficient moral energy. Because he lives, who once was dead, we too may live! Because his grace and power are immediately available to faith’s new intention, the man who awakens under some compelling providence to the overwhelming fact that he has literally squandered his life-capital may start to re-invest what is left! And there is no glory of true gain by which he may not obliterate the shame of all his past loss! Only, saith Christ, “let him take up his cross and follow me!”

We may learn of him, without misgiving, how to live according to life’s highest value and meaning, if we first take his yoke upon us.

The Struggle

PURGE me, oh God,
With Thy refining fires!
Nor heavy rest Thy blame,
When flesh shrinks from the flame!

Sweep my soul clean
By cleansing winds!
Nor let me fret at storm and stress,
Whose purpose is to bless!

Give me a task too big.
Too hard for human hands.
Then I shall come at length
To lean on Thee;
And leaning, find my strength!

WILBUR HUMPHREY FOWLER,

British Table Talk

London, December 31.

THE LAST DAYS of 1925 have been days of storm and tempest. Many rivers are in flood; the Severn has risen ten feet above its summer level. At certain times the wind rose to sixty miles an hour. The telegraph service was dislocated in certain parts. Certain monkeys escaped from a menagerie. The

"The Year Is Dying In the Night" haggis needed by Scotsmen in London at this season was late. There were also

more serious accidents; but these islands

are fortunate in the comparatively small damage that they suffer from such "acts of God," as the insurance people describe them. But if in the world of nature the year is going out like a lion, in the world of politics there is more hope than in any recent years. This hope is reflected in the utterances of our spiritual guides. It is noteworthy that even while these speakers are disclaiming any political purpose for the church, they are always sensitive to political happenings. It has been noticed how in Cardinal Newman's spiritual pilgrimage political events more than once proved occasions for some new departure. It is a mark of British churchmanship that it is not political, but at the same time it is tremendously interested in politics. At the present moment the pact of Locarno is responsible for a rise in our spiritual temperature. But whatever be the reason, without question the new year finds us with hope in our hearts, and there is good authority for saying that we are saved by hope.

* * *

Psychoanalysis Under Fire

A youth in a mood of deep depression committed suicide last week. A physician who knew him well gave evidence that he had been under the direction of a psychoanalyst of repute. This treatment had a most unhappy effect on the youth; he was horrified at the things dug out of his unconscious self; brooding upon such matters led to his taking his own life. The physician, giving evidence, definitely charged the practice of psychoanalysis with this tragedy, and spoke of it as a danger. The advocates of such treatment are well able to look after themselves, and they are aware themselves what dangers surround their work. The truth seems to be that we are in the very beginnings of this new branch of medicine, and there are some quacks who are taking advantage of the public interest in such matters. But even apart from such adventurers there is no guarantee that even the best physicians of the mind may not make mistakes, as any surgeon may. The comment of a leader in the Times raises one question to which an answer should be given: "The application of psychoanalytic methods to the treatment of mental ailments is a somewhat different matter. Such application, at the present moment, is necessarily experimental in character, since neither the nature of the processes involved nor their influence on the patient's own mental 'make-up' is fully understood. It is, for example, an article of the psychoanalytic creed that each individual tends to 'compensate' his or her mental weaknesses. Thus cruel persons often develop an extraordinary tenderness of disposition, while the born sensualist not infrequently becomes a man of ascetic character. Such 'compensations' are entirely unconscious; they serve evidently important social ends. If this view be accepted, it is hard to understand where the advantage of a ruthless exposure of this process of mental self-defence can lie. Psychoanalysis may, indeed, be able to reveal the lover of cruelty or the sensual person to himself or herself, and so fill with horror and dismay minds which were accustomed to view their own tendencies in an entirely different light. But to what end is such a revelation made?"

* * *

Some Holiday Reading

Christmas reading is determined in part by the books which good friends send to the family, and in part by the choice which

we make ourselves. My list this year has been on the serious side, and I regret to add that the program proved too ambitious, and some of the books remain unfinished. Finished, however, is the third volume of Page's Letters. They are splendid letters as letters, apart from the thrilling interest of the times in which they were written. They are frank and human. In this country we have a deep gratitude for Page, our friend "in the hour of our sorest need"; but he did not disguise his judgments of us, which were often most severe, and, I think, we might listen to him when he gives us the "faithful wounds of a friend": we *might*. "The Travel-Diary of a Philosopher" is still unfinished, and is likely to remain so; there are too many subjects raised by this thinker to make his diary a book for skimming. Another book of almost illimitable interest for students of our foreign missions is the treatise upon the "Psychology of Conversion Among Non-Civilized Peoples." It is by Professor Raoul Allier of the University of Paris. It is a valuable gain to hear a student of psychology discuss with detailed illustrations the mental processes of the peoples to whom the gospel is carried. But I must not forget "The Rise of Modern Industry" and "Five Indian Stories" (F. F. Shearwood). And there were others—"gravity-removers" as Kai Lung called them.

* * *

A Social Reform Begins

It cannot be said that we move rashly along the path of social reform, but we do move. On January 4 an act comes into operation which will complete the provision of protection for the workers under the national health insurance scheme. For the first time the worker will be insured against ill-health, unemployment and accident, with the prospect of an old-age pension for both himself and his wife at 65, and the assurance of a pension on his death for his widow and allowances for any dependent children under the age of 14 or 16, if under the full-time instruction in a day school. It is the provision for the widow and orphan, that is the new thing. The provision is not lavish, but it will be a most welcome aid to those whose lot has been a hard one. The introduction of this reform is one of the signs that the statesmen of this country, many of them at least, are aware that the one remedy against revolution is to deal with what Carlyle called "the condition of England problem." But there are still many who would be better statesmen if they read with some care "The Rise of Modern Industry" by Mr. and Mrs. Hammond, and particularly the chapter called "The Curse of Midas." They are speaking of the towns, which arose after the industrial revolution: "The curse of Midas was on this society; on its corporate life, on its common mind, on the decisive and impatient step it had taken from the peasant to the industrial age. For the new town was not a home where men could find beauty, happiness, leisure, learning, religion, the influences that civilize outlook and habit, but a bare and desolate place, without color, air or laughter, where man, woman and child worked, ate and slept. This was to be the lot of the mass of mankind; this the sullen rhythm of their lives. The new factories and the new furnaces were like the Pyramids, telling of man's enslavement, rather than of his power, casting their long shadows over the society that took such pride in them." Happily we are setting ourselves free, slowly enough, but surely, from some of the worst effects of the curse of Midas.

* * *

And So Forth

Waterloo bridge has been condemned by the London county council, and is to be rebuilt. Those who seek to guide the nation in its artistic perceptions are horrified. Others are inquiring what a bridge is intended to be—to be an object of their admiration, or a means of crossing the river. Others are won-

dering whether they elected members of the county council to decide the fate of national masterpieces. (A palpable hit was made by one writer, who pointed out how much Ruskin hated this bridge). . . . What did our publishers do for us in 1925? A most interesting *causer* in the Sunday School Chronicle shows "there were 13,202 books issued in Britain during the year, of which 9,977 were new. One may be forgiven for not knowing every new book! The biggest section was as usual fiction (2,769); juvenile books come next (1,124); then religion (981), sociology (932) and poetry and the drama (794). Biography comes next (632). Science (617) stands above history (499). Geography is last but one (91), though description and travel number 578: and bottom of the list stand the domestic

arts (85). In that domain actions count for more than words. Books about music number only 129, and games and sports 222. I cannot find a moral in the figures beyond this, that there is a vast reading public still to be served, and that if more books are to be read they must not become dearer than they are."

. . . A list of the members of the student volunteer movement who sailed for the mission field in 1925 is given in the Student Movement. There were between 80 and 90, and these are now in the service of many societies in many lands; I see that 4 had Achimota for their destination. . . . In the list of New Year's honors it is announced that Prebendary Carlisle, founder of the Church Army, is to be C. H. (Companion of Honor); a recognition well-earned. EDWARD SHILLITO.

The Book World

Religious Education

THE NAME OF ATHEARN means religious education, so I have ventured to place under this heading a book that bears that name on its title-page, though it is not a book about religious education. And it is not by Walter S., but his son, Clarence R. Athearn, who has himself been specializing in the field of religious education. He outlines a large task for himself in INTERCHURCH GOVERNMENT (Century Co., \$3.00), for his field is no less than the whole problem of Christian union—the need of it, the various types of effort to achieve it, and the ethical, doctrinal and organizational prerequisites and implications. It required some courage to construct a title of two words, one of which awakens so many bitter memories of seeming failure, while the other is not very popular with our hyper-independent protestantism. But the title is justified by the fact that the author approaches the problem from the standpoint of political science, in which he has evidently done some fruitful study, and by the further fact that he looks for ultimate union through a new interchurch movement bolder in its commitments, less fearful of surrendering denominational autonomy, and more scientific—that is, politically scientific—than the Interchurch of blessed but tragic memory. The present federation of churches seems to be the germ out of which this more closely articulated and more authoritative interchurch government is to be developed. Whether or not one shares the author's confidence in the potency of such an organization to solve the problem, one cannot fail to find instruction in the immense body of relevant material which he has amassed and organized. The chapter on doctrinal reconciliation is perhaps the weakest spot. While the main argument of the book assumes an ethical and practical interpretation of Christianity, in this chapter he lapses into a purely conventional view of the "doctrinal essentials," stated in the usual unanalyzed theological terms and consigns the liberals to outer darkness. Likewise in discussing the league of nations he is obviously out of his depth when he says: "Hereafter the nation which makes war will be the rebel. . . . Today the outstanding anarchists among the nations are the United States and Russia. At present the United States is in the position of objecting without rational or moral justification to the reign of international law." The book contains a vast amount of valuable material and many helpful suggestions. It is well arranged for use as a text-book or for reference and its bibliographies are very full.

Cyril Harris's THE RELIGION OF UNDERGRADUATES (Scribner's, \$1.25) presents the results of investigation and personal experience by a former Episcopal student pastor at Cornell. It is a sympathetic and well-informed treatment, which leaves the reader thinking well of undergraduates and thinking very seriously of the inadequately recognized duty of the church of meeting the religious needs of the questioning but earnest student mind.

If you think that memorizing the chronology of the kings of Israel will stimulate honesty and kindness, or that memorizing scripture verses (a good thing to do) will automatically produce character, or that dependable moral personalities can best be de-

veloped in children by merely telling them what you think, you will as a teacher have very little use for Maurice J. Neuberg's *RIGHT LIVING—A DISCUSSION COURSE FOR GIRLS AND BOYS* (Univ. of Chicago Press, \$1.25). But you can use it with great profit if you believe there is merit in leading children to face with some sense of responsibility the problems of right and wrong in their own lives and in the kind of situation they are likely to meet. Its twenty-six lessons are devoted to the discussion of specific life-situations. The material is skillfully organized, with references to biblical and other literature.

Edwin L. Shaver, whose book "The Project Principle," won recognition for him as an expert on this method of teaching, now has *A SERIES OF SIX PROJECTS FOR YOUNG PEOPLE'S GROUPS* (Univ. of Chicago Press, six vols., \$60 each) dealing with recreation, life work, the church, world-builders, the press, and world-friendship. Each is a course for thirteen weeks, and the lessons include study, worship,

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Edited by H. AUGUSTINE SMITH

Some December, 1925, adoptions: Ashland Avenue Baptist, Toledo, Ohio; Westminster Presbyterian, Minneapolis, Minn.; Congregational, East Bridgewater, Mass.; First Baptist, Meriden, Conn.; Congregational, Brownsville, Me.; First Baptist, Redlands, Cal.

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recreation, and service-activities. It is a rich collection of material. If I were a pastor or a superintendent responsible for the religious education of a group of young people, I think I should certainly try this series.

The recent popularity of dramatization as a feature of the work of the church school has led to the publication of some hastily prepared material of little worth. But Isabel Kimball Whiting's *DRAMATIC SERVICES OF WORSHIP* (Beacon Press, \$2.00) is a book of dignity and solid worth, simple enough to be practical in most schools with average equipment and leadership. It contains dramatizations of twelve themes, one for each month. Most, but not all, of them are biblical. The series is organized with a view to a well

rounded presentation of the great structural religious ideas. It accomplishes its purpose well.

A more general treatment of religious dramatization is given by Martha Candler in *DRAMA IN RELIGIOUS SERVICE* (Century Co., \$3.00). Those who seek instruction for the direction of such work seldom have time for the study of the more technical and general treatises on dramatic art. This book covers the whole field of religious drama, its background and development, its spiritual and social significance, with detailed instruction as to methods of organization, staging, lighting and costuming. It is beautifully illustrated and will prove a mine of information to those interested in this form of work.

WINFRED ERNEST GARRISON.

CORRESPONDENCE

"Anthracite"

EDITOR, THE CHRISTIAN CENTURY:

Sir: I have just been reading, with profound amazement, Dr. Alva W. Taylor's article on "Anthracite" in The Christian Century for December 31. It would be difficult to imagine a better example of the kind of utterance which has brought clergymen and religious journals into disrepute among business and industrial leaders, employees and employers alike, in connection with practical economic interests. The damage done by this particular utterance is impossible to estimate and certainly impossible to counteract, but it will not be amiss to make such contribution as one may to the correction of its ill effects.

Dr. Taylor begins by saying that the operators' formula for breaking "the strike habit" is "breaking the grip of the union. They have joined the open shippers and are out to starve their workers into subjection." Quite to the contrary, the operators have said repeatedly, both in public and private, that a union in the anthracite field is desirable; and in a full page advertisement appearing in the newspapers of the anthracite region on December 28 distinctly declare that "they desire to negotiate a contract with the union."

Dr. Taylor writes that "The operators demand arbitration of the wage question without reference to what their profits have been or may be; the miners offer to arbitrate the question of wages only upon the condition that profits be revealed and reckoned with in fixing wages." The facts, to the contrary, are that the operators have declared their agreement to a fact-finding body, and auditors, to be chosen by a commission of three to be selected by the President of the United States; the object being to determine whether or not the operators are making a reasonable profit. They have further stated their willingness to have an arbitration commission determine miners' wages by the following factors: cost of living, state of the industry, and employment conditions in other industries. As these words are being written, the miners' officials continue to refuse to submit wage contracts to any arbitration whatever.

Dr. Taylor says categorically that the operators' "conception of it all is stated as that of mining without strikes, a 'reasonable' price to the public, a 'reasonable' profit to themselves and employment for labor, not a word about a 'reasonable' wage for labor in the light of living standards, the hazards of the industry or the making of intelligent and resourceful citizens." This statement can be as categorically declared to be simply not true, as regards a majority of the operators; for which proof is available.

Dr. Taylor, writing that the coal commission in 1921 found one half of the miners "earning less than \$1,000 per year, and of those who received between \$1,000 and \$2,000 overtime ran up to as high as an average of two and one-half hours for every working day, on the one side, and under-time had run as large an average under the normal day on the other end," is simply confusing conditions in the bituminous region with those in the anthracite territory.

Dr. Taylor mentions five big companies which have made

enormous profits, but he does not mention the concomitant fact, of which the coal commission report will inform him, that many more companies operated to no profit at all. And the findings of investigators are now available to show that one half of the coal mined in the first six months of 1925 was sold at a loss to the operators.

Dr. Taylor indicts the operators for refusing to grant the check-off, but he does not say that while a voluntary check-off would be illegal, an involuntary check-off would be illegal. While, without going into the merits of the contention *per se*, neither does he take note of the fact that the Roman Catholic pastors of the foreign-speaking miners have publicly declared, without contradiction, that eighty per cent of the miners do not want the check-off. Nor does Dr. Taylor include in his discussion the significant circumstance that both the operators and the miners' officials have said that neither the check-off nor the amount of wages offers an obstacle to an agreement.

It is not the part of this informal paper to discuss Dr. Taylor's remark, in connection with the arbitration commission, that "over-night the 'impartial' member of the commission changed his mind and granted the exact raise the operators had offered, 17 per cent." But the implication of this is no less than that President Thompson of Ohio State university was bought and such an implication, unsupported, awakens suspicions as to the basis of Dr. Taylor's utterances on other points.

Dr. Taylor condemns the operators for refusing to accept the Pinchot plan. But he does not make mention of the fact that the mayors and burgesses of the cities and towns of the anthracite region refused to endorse the plan, the Luzerne county delegation in the Pennsylvania legislature refused to endorse the plan, and the chamber of commerce conciliation committees refused to endorse the plan. Nor does he mention the further circumstances that Governor Pinchot was warned by impartial bodies that the plan would not be acceptable, and Mr. John Lewis has not insisted upon it.

Dr. Taylor says, in closing, that "the operators stand today where they stood in 1902." This is so false as to make it pos-

Contributors

ARTHUR W. NAGLER, associate professor of church history, Garrett Biblical Institute, Evanston, Ill.

SHERWOOD EDDY, internationally known leader in Y. M. C. A., student and evangelistic work; author, "The New World of Labor," "Facing the Crisis," etc.

J. STUART HOLDEN, rector of St. Paul's church, Portman square, London; author, "The Redeeming Vision," "The Confidence of Faith," etc. Dr. Holden is one of twenty-five distinguished British ministers who will contribute sermons to The Christian Century during the present year. This is the second sermon in the series.

sible for Dr. Taylor to escape suspicion of malice only by confessing an ignorance which should have prevented his writing at all. All that stands today where it stood in 1902 is Dr. Taylor's mind. In 1902 John Mitchell, the president of the miners, urged arbitration, and the operators refused. Today the operators are urging arbitration by a commission chosen in such a way as to preclude partiality, and the miners refuse.

In writing as I have, I hold no brief for the operators or the miners; there has been selfishness enough for all. But I do claim the right to insist that those of us who, at first hand, are trying to make some sound contribution to industrial understanding and justice, shall not have our difficulties incredibly increased by such unwarranted utterances as Dr. Taylor's, whose ignorance or suppression of facts, whose inaccuracies of statement and mistaken inferences, undermine public confidence in the intelligence, discretion, and fairness of those who represent the Christian church.

Elm Park Methodist church,
Scranton, Pa.

JAMES M. M. GRAY.

[The closing paragraph of the above so-called "corrections" of my article on "Anthracite" would ordinarily dictate that no answer should be made. When argument descends to vituperation it is already undone before fair minds. The words "falsely," "malice," and "ignorance" are not in the vocabulary of gentlemen when they debate a case. Therefore, but for the insistence of the editor, Mr. Gray's sweetness would be wasted upon the desert air. He not only stoops to gutter rhetoric but completely wrenches the phrase he objects to from its context and meaning to do it.

To charge that I implied Dr. Thompson was "bought" because he changed his mind deserves contempt but not answer.

The operators do not desire to negotiate an agreement on any terms but their own, or conference would not be broken. Governor Pinchot's plan was fair. To object that certain organizations did not think it so means exactly nothing without also saying that many others thought it was fair. It took as much from the miners as from the operators. The miners accepted, the operators refused, and the governor has the informed, unbiased section of public opinion with him in declaring it is now a strike of the operators against the public.

The operators are not, and never have been, willing to open their books to reveal profits. Their offer to put settlement on a basis of cost is the usual camouflage. Their books will not be opened until they are legally compelled to open them. That compulsion we hope the legislature of Pennsylvania will effect in the session specially called to deal with the problem.

The check-off is legal. I did not confuse bituminous with anthracite in giving wages. John Mitchell did not urge an arbitration that meant a practical end of collective bargaining as does the type the operators now urge. If "proof is available" that the "majority of the operators" are for a "reasonable wage" it ought to be as easy to furnish it as to assert it.

It is simply my own personal judgment that the operators desire to "break the grip of the union" and I reiterate it after reading Mr. Gray's letter.—ALVA W. TAYLOR.]

The Boy Faces College

EDITOR THE CHRISTIAN CENTURY:

SIR: Here is something too good to keep. The writer is a wonderfully fine young lad, a senior in high school, and of such unusual calibre that he has been chosen as one of the two boys to go from North Carolina to the great Y. M. C. A. world's conference, to be held at Helsingfors, Finland, next August.

He writes me: "Another thing that may interest you is that I have changed all my plans about college. . . I put in an application for D. college sometime ago and all the arrangements were about completed. And just yesterday I sent a letter to the registrar asking him to withdraw my application because they have compulsory military training there. I did not realize fully what the R. O. T. C. (which D. has) really is until I read an article in the Literary Digest a few days ago which discussed the policy of

the war department in regard to military training in educational institutions. I took the matter up with mother and daddy and argued them into letting me withdraw my name. I don't know what will be the outcome of the letter to D., and I don't know where I am going to college. But I do know that I am opposed to any kind of military training."

When boys 16 years of age begin to argue their mothers and fathers into seeing what this compulsory military training un-Americanism really is, the world doth move straight on ahead! And by the way, the college mentioned is entirely in the hands of a branch of the Christian church!

Berea, Ky.

EDWIN M. HOFFMAN.

THE SUNDAY SCHOOL

Lesson for February 7. Lesson text: John 9:1-9, 24-38.

The Man Who Knew Something

EVERY train is sidetracked when the Limited goes by—it knows where it is going. The positive man with a positive faith is the one who secures results. The only strength of dogmatism is that it knows what it wants; the only weakness of liberalism is that it is too often somewhat vague and indefinite. It is not true to say that liberalism lacks foundation. All truth is one, and that faith which is integrated with scientific truth and which is in league with philosophic truth is the best religious truth. Dr. Fosdick is doing a valuable service in making positive the holdings of liberal faith. No longer do men need to be told what we do not believe, but they must be told what we do believe. Underneath the husk of nearly every old doctrine is the living germ of an essential truth; to find and plant that germ is now our task.

The pharisees met a solid citizen when they tackled this man who had been cured of blindness. "Who did it?" they asked; "How did he do it?" they persisted. But he swept aside all the whos, hows, whys, whens, wheres by saying stoutly: "One thing I know, whereas I was blind, now I see." That settled it. You can't argue with a man who knows something at first hand. If the information is only second-hand the case is different, but what you have experienced you know. Perhaps you have been sea-sick; then you come to dry land and experience the infinite relief of being safe home in port. Then some kind friend endeavors to make you believe that there is no such thing as "mal de mer"—and you pity him. You know, and you also know that now you are all right. What do you know religiously? Has the Master done anything for you? Are you a self-made man, worshipping yourself? Is "salvation" merely an outworn term in your vocabulary? Were you ever converted and, as James put it so well, changed from being inferior, wrong and unhappy into a being consciously superior, right and happy? Do you know it or is it all vague?

I believe in evolution but I also believe that there are definite times when we arrive at certain definite stages of achievement. I used to enjoy going down to the old Pacific Garden mission in Chicago and hearing a man get up and say, "It was on the 17th day of October, 1899, right here at this bench that I found Christ." That was not my experience, but I do not measure the world in my peck basket. Like Mark Sabre I say: "I think I know what he means." Something happened to that man which changed him from bad to good; he was converted and he knows how, when and by whom. I like that. The man who makes me tired is the fellow who comes along with programs and blue-prints and card-indices and vague notions of religious education—which leaves nothing out but the particular boy or man or woman concerned. Try to pin him down and he evaporates. After the war a man came into my office with the most beautiful blue-print you ever saw. It had the word "Americanization" at the top. It was a marvelous system to apply to large factories where hundreds of foreigners were employed. It looked nice, but it was useless; it included everything except the human being himself.

JOHN R. EWERS.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Presbyterian Pension Plan Goes Into Effect

Action of certain of the benevolent boards of the Presbyterian church, including their workers under the provisions of the proposed new pension plan of that denomination insure that the plan will go into effect on April 1. The proposed plan calls for a pension for full time workers of the church at the age of 65. The pension is to be provided by payment of a sum equal to 10 per cent of the salary of the workers. Seven and one-half per cent is to be paid by the church and 2½ per cent by the minister or other worker. The pension will be 1½ per cent of each year's salary, during which the full 10 per cent premium has been paid, with a minimum of \$600 and a maximum of \$2,000. There is a provision for disability, as well as a widow's and orphan's benefit.

Dr. Shelton Invited Back to England

Dr. George W. Shelton, pastor of the Second Presbyterian church, Pittsburgh, Pa., has been invited by cable to preach in Christ church, London, during the coming summer. Dr. Shelton occupied the pulpit of the City Temple in London last year, and made a considerable impression while preaching there.

Chicago's Central Church Holds Anniversary

The Central church, Chicago, celebrated its 50th anniversary on the first Sunday in January. This great independent congregation meets in Orchestra hall every Sunday morning, and its services are broadcast by radio. In the commemoration service the present pastor, Dr. Frederick F. Shannon, gave a character sketch of his three predecessors in the pulpit, David Swing, Newell Dwight Hillis and Frank W. Gunsaulus.

Project Religious School At Iowa University

A board of trustees has been elected to carry on a school of religion at the University of Iowa along the general lines now being followed at the University of Michigan. The dean of the college of liberal arts, Dr. George F. Kay, is to act as president of the board of the new school. Official representatives of the Baptist, Catholic, Congregational, Disciples, Episcopal, Jewish, Lutheran, Methodist and Presbyterian churches will also have membership on this board of trustees.

German Students Consider Future Religion

The British Weekly gives a group of translations of articles taken from the Jung Socialistiche Blätter of Germany. In these German college students seek to express their present attitude toward religion. One of the papers, "Religion of the Non-Religious," by Erwin Frehe, of Berlin, says that the religion of the future will be founded on democracy and on technical science. "Is it possible," he asks, "that the humble, contrite attitude

of prayer can be postulated for the white races with their scientific conquests? Can a Christian disposition, with penitence, prayer and revelation, arise in the clear mentality of the anti-Christ? It is possible that this should be a joyfully-welcomed gift for a world which believes in itself? No! That would mean the surrender of bodily good for the sake of the spirit, a rejection of firm reality for shadowy soul-values, the vanishing of this world in an Eden-dream."

Bishop Brewster Against Compulsory Chapel

Bishop Chauncey B. Brewster, of the Episcopal diocese of Connecticut, has written a letter to the Yale Daily News in which he says that compulsory services in college chapels have "little or no value,

because the reality of religion would seem to involve, as an essential element, the particle of liberty. The desirability of beginning the day with a common assembly I do not fail to recognize," the bishop continues. "The true interests, however, of wholesome religion suffer, I fear, from anything like compulsion. It does not tend to lead men to 'worship in spirit and in truth.' It is not unlikely to produce a feeling of irksomeness and even antagonism which may issue in a reaction against religious faith and observance."

Open Membership Splits Missouri Church

The First Christian church of Joplin, Mo., voted recently by 231 to 152 not to merge with the newly organized First Community church of Christ in the same

Would Use Referendum Against War

REV. HERBERT S. BIGELOW, widely known independent minister of Cincinnati, O., is promoting a movement for a referendum on war in the twenty states which make constitutional provision for such votes. Mr. Bigelow has been known as a leader in progressive social action for years. He was at one time a member of the Ohio legislature, and served as chairman of the Ohio constitutional convention of 1912. He is now chairman of the peace referendum committee.

OHIO AS EXAMPLE

Mr. Bigelow proposed that the people of the state of Ohio be asked, as a starter, to vote as to whether they desire to have the United States enter the league of nations, engage in international treaties for the outlawry of war, and secure universal disarmament. If such a vote can be held in Ohio, where the initiative will be employed to secure it, he feels that it will encourage similar votes in other states having the initiative and referendum. And if several such public records as to the desire of the people should thus be established, he believes that there will be an immediate effect on administration policies at Washington.

"What if Ohio's 2,000,000 voters should say by overwhelming vote that they are ready for disarmament and the outlawry of war?" Mr. Bigelow asks in an article published in the Locomotive Engineers Journal. "Would not the politicians sit up and take notice? Surely there is no advocate of world peace who would not be elated at such a proof of popular support. But some of these peace advocates are afraid. They are afraid of such a referendum because they fear that the people might vote against peace.

"The writer does not share this fear. But let us assume that the people themselves are not yet ready and that they would vote no. Wouldn't it be well to know how that vote would stand—how near ready they are and how much educational work remains to be done? Suppose the

vote were disappointing. The thing to do would be to submit it again and again, until the people themselves are thoroughly converted to the idea. No matter by what arrangements governments agree to end war, these arrangements will need the support of a sound public opinion.

OHIO'S LIQUOR VOTES

"After Ohio secured the initiative and referendum there were seven votes on the liquor question in eight years. In 1913 those who sought the abolition of the saloon were defeated by a majority of 95,000, and lost again the next year by 84,000 and the following year by 55,000. In 1917 the prohibition forces lost by but 1,137. In 1918 they went over the top by a favorable majority of 26,000. The next year they won again by 42,000 and in 1920 they carried the last referendum vote by 290,000.

"In seven battles in eight years the opponents of the saloon gained ground at every election, reversing a hostile majority of nearly 100,000 to a favorable majority of nearly 300,000.

REFERENDUM THE BEST EDUCATOR

"Whatever view we may take of the prohibition question, we cannot but be impressed by the way in which the initiative and referendum was used in these battles. It is hardly conceivable that it would take so long to bring the people of the state to vote for the outlawry of war. But, however long it might take, the people themselves must be converted. Their indifference must be overcome, their prejudice must be broken down. They must be sent to school to learn the tragic folly of war.

"The initiative and referendum machinery of the state can be used to keep this cause before them as long as is necessary, until they have learned their lesson and a new public mind is created. This is the method to be used by the Ohio peace referendum committee. But a victory is expected at the first election. We believe that the people are ready."

city. The members who favored the merger thereupon withdrew and entered the other congregation in which open membership will be practiced. Rev. C. C. Garigues, secretary of the Missouri Christian missionary society, is temporarily occupying the pulpit of the Christian church until a permanent pastor can be secured.

Vaudeville Proves Poor Church Attraction

The First Baptist church of Erie, Pa., is reported to have experimented with vaudeville as a means of increasing Sunday night congregations. After two acts had been presented to one Sunday evening audience, the pastor and official members of the church decided that the method was of more than doubtful value and it has accordingly been abandoned.

Organize American Legion in Italian Methodist School

A post of the American Legion has been organized in Rome at the Collegio Monte Mario by Frank B. Gigliotti, a student. Mr. Gigliotti served in the American army during the world war and carries a distinguished service cross. There are said to be more than 20,000 ex-service men who have returned to Italy since the close of the war. The Italian post will attempt to adjust their bonus claims and disabilities. The school on Monte Mario is the Methodist institution which has figured so prominently in much news sent out from Rome.

Announces Extension Courses in Chicago University

The divinity school of the University of Chicago has announced a new program of extension lectures in religion to be held on Tuesday evenings during the winter quarter opening Jan. 26. There will be a series of lectures by Dean Matthews and Prof. Gerald Birney Smith on "Following the Way of Jesus," a course by Prof. B. W. Robinson of the Chicago theological seminary, on "The Gospel of the Beloved Disciple," and a course by Prof. T. G. Soares on "The Project Method in Religious Education."

College Church Begins Broadcasting

The First Christian church of Columbia, Mo., is now broadcasting its morning and vespers services through radio station WOS. The pastor of this church, Rev. Walter M. Haushalter, has attained a wide reputation as a preacher to students. The college choir furnishes the music for the services thus sent on the air.

Plan to Send Specialists To South America

The committee on cooperation in Latin-America, which coordinates the program of the various prominent mission boards carrying on work in that part of the world, is planning to send three special church workers of wide experience to lead in certain types of special missionary service. One will be a specialist in public health and sanitation and social service, the second will be trained to assist churches and schools in planning their curriculum of religious education, and the third will be specially qualified evangelist to assist national churches in their evangelistic campaigns. The two Methodist Episcopal churches and the north-

ern Presbyterian church have been made responsible for the selection of these specialists. Dr. Robert E. Speer, of the Presbyterian board, has been re-elected chairman of the committee, and Dr. Samuel Guy Inman executive secretary.

Week of Prayer Brings Vital Services

Nappanee, Ind., has come to look forward to an annual week of prayer as a period of unusual spiritual interest. Meetings are held in all the protestant churches of the city, moving from one church to another during the nights of

the week and the attendance is representative of all congregations. No advance notice is given as to the speakers, so that it is not known until the minister enters the pulpit who will be the preacher for any given evening. The meetings this year followed the course of topics suggested by the federal council of churches.

Goes From Pittsburgh To New York

Dr. Benjamin F. Farber, pastor of the Sixth Presbyterian church, Pittsburgh, has accepted a call to the Fourth Presbyterian church, New York city. He will

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succeed Dr. Edgar Whitaker Work, who resigned more than a year ago on account of ill health. Dr. Farber is known as a theological conservative.

Church Papers Seek Funds

Two of the leading papers of the Episcopal church, the *Churchman* and the *Living Church*, are engaged in campaigns by which they hope to secure funds sufficient to guarantee their future existence. The *Churchman* has started out to raise an endowment fund of \$250,000. The *Living Church* has drawn up a form of trust which may be used by those who care to bequeath funds for its support. It is understood that the *Christian Leader*, organ of the Universalist church, is also about to engage in a campaign for endowment.

Alarmed by Church Interest In Peace Movement

The *Presbyterian and Herald* and *Presbyterian*, organ of the most conservative wing of the Presbyterian church, is alarmed at the part which protestant churches are playing in the movement to secure world peace. This is interpreted by the paper as an attempt on the part of the churches to interfere with the state, and an editorial warning is sounded that such a policy will lead to breaks within the church ranks. Says this conservative weekly, "Since the great world war, a very determined effort, mainly among rationalistic groups, has been made looking in the papal direction and endeavoring to press the protestant church to take such a

part in state administration as to invalidate all war in connection with the state. Every Christian man and every reasonable man would rejoice if the time had come when the state could cease to use war in any and every way. But the best of men differ as to the right or wisdom of this effort at the present time. Now for the church to attempt to settle this purely civil question would be to intrude into the province for which God had not intended her, and to violate the specific teaching of Christ and his apostles. Such a course might mean the most violent disruption in state and church." The specific object of attack at this time on the part of the Presbyterian is the conference on world peace held by representatives of more than 30 denominations in Washington, D. C., early in December. "If the church," says the editorial, "is enticed into this method of interfering with civil action on purely civil questions, nothing but evil can come of it. Let the church stick to the divine spiritual message, and she will contribute her best to world peace and world righteousness."

Triple-Barrelled Congress Attracts Wide Interest

The 36th session of the congress of the Disciples of Christ, which is to be held in three sections this year, is attracting much more preliminary interest than any previous gathering of this body. The first session will be held in the First Christian church, Richmond, Va., April 12-15. This will be followed by a session in the Walnut Hills Christian church, Cincinnati, O., April 19-23, and this by a session in the

Disciples Show Gain in Sunday Schools

THE BIBLE SCHOOL enrolment of the Disciples of Christ for the world is 1,263,167, a gain last year of 125,930 against a loss in the previous year of 32,911, according to the denominational year book which has just been published. The gain in Bible school enrolment in the United States and Canada is 126,892. The number of Disciples' churches reported, throughout the world, now totals 9,581, a loss of 46.

In the United States and Canada, the total number of preachers shown is 6,814, against 6,417 last year, a gain of 397. The number of preachers engaged also in some business pursuit is 1,354, which is an increase of 233 over similar figures a year ago.

GAIN IN GIFTS

During the twelve months' period, July 1, 1924, to June 30, 1925, the total given by the denomination in the United States and Canada was \$5,093,218.30, against \$4,517,843.15 last year, a gain of \$575,375.15. For the 1,450,681 members in the United States and Canada, this is an average of \$3.51 per member, against an average of \$3.32 per member last year; and for the 8,830 churches in the United States and Canada, an average of \$576.81 per church, against an average of \$507.79 per church last year. The figures include money for maintenance, for permanent funds, large individual gifts, and the like.

The records show that the total given by the churches in the United States and Canada, applying strictly on missionary and educational budgets during the year ending June 30, 1925, was \$2,225,962.45, a gain over last year of \$221,534.57, making an average of \$1.53 per member, against \$1.47 per member last year, and an average of \$252.09 per church, against an average of \$225.29 last year.

EAST DALLAS IN LEAD

The number of churches making some missionary offerings during the year ending June 30, 1925, is 6,476, against 6,207 last year, a gain of 269. This year East Dallas church, Dallas, Texas, again heads the list of churches making the largest offerings to all missions. The largest amount contributed by any one Sunday school to the United Christian Missionary society for missions and benevolences was given by Union avenue school, St. Louis, Mo.

Euclid avenue, Cleveland, O., woman's auxiliary society again holds first place in making the largest contribution, while the woman's auxiliary society of Central Christian church, Denver, Col., holds the record this year for the largest membership. Cambridge church, whose post office address is Orrville, Ala., again holds the record for the largest average gift per member, \$31.33.

First Christian church, Kansas City, Mo., April 26-29. By this plan it is felt that the message of the conference may be carried to all members of the denomination.

Catholics Support Demand for Porto Rican Investigation

The social action department of the national Catholic Welfare conference has come out in support of the demand for Porto Rico for an investigation of economic and political conditions in that Island. "Investigations on the spot by a representative of the social action department of the national Catholic Welfare conference early this year," says the report, "revealed that the real trouble with Porto Rico is not the poverty of the soil nor its crowded population, but the fact that it is an agricultural country, exploited under the plantation system and owned predominantly by a relatively small number of men, a great part of whom are not Porto Ricans, but continental Americans or Europeans. When to this is added absentee ownership, the situation is all the worse. The profits made by the exploitation of the land and the people are sent abroad to American or European share holders. The money is not kept in the country for further development. Porto Rico is a possession of the United States, gained through the Spanish-American war, and raised now to the rank of a territory. It is under the immediate jurisdiction of the war department, and its governor . . . is appointed by the United States. No one in a position of authority seems to wish, however, to touch the essential economic evil of Porto Rican life."

Last Religious Center Leaves New York District

The so-called Grand Central district in the city of New York, which is said to be the greatest shopping center in the world, loses its last important religious center through the vote of the pew-owners of Temple Emanu-el. During the last few years Fifth Avenue Baptist church, the Episcopal church of the Heavenly Rest, and now the Jewish temple, which is said to be the largest edifice devoted to Jewish worship in this country, have all moved away. The Brick Presbyterian church on the south, St. Patrick's Roman Catholic cathedral, the Fifth Avenue Presbyterian church and St. Thomas Episcopal church on the north, border this district, but there is no church of importance left in the district itself.

Former Baptist Pastor In Congress

Dr. Curtis Lee Laws, editor of the Baptist Watchman-Examiner, tells of seeing Dr. Charles A. Eaton in his seat in the house of representatives at Washington. Dr. Eaton was at one time pastor of the Madison avenue Baptist church, New York city. He represents at present a New Jersey district in the lower house of congress.

Refuses Fund for Puritan Students

Vassar college, famous institution at Poughkeepsie, N. Y., has voted to de-

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Professor of Christian Doctrine, Garrett Biblical Institute

THE substance of this volume was presented as a series of lectures on the Quillian Foundation at Emory University. It is not the author's aim primarily to furnish a philosophy of religion. Neither is it the aim to defend or expound traditional theology. He takes his stand frankly within the Christian faith, convinced that the meaning of the world and of life has come to men in the God and Father of our Lord Jesus Christ.

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cline a bequest of \$2,500, the donor requiring that the interest from this fund should be used in scholarships to aid students who neither attend the theatre nor play cards. The trustees of the college held that such scholarships would place restrictions on personal behavior which the college has no right to impose.

Dedicate Chapel to Memory
Of Lord Kitchener

St. Paul's cathedral, London, contains a new chapel dedicated to the memory of Lord Kitchener, British field marshal lost at sea during the world war. There is a recumbent figure of Lord Kitchener carved from white marble, placed at the foot of the altar, as well as an illuminated roll containing the names of the royal engineers of all ranks who lost their lives in the war. The chapel is dedicated not only to the memory of Lord Kitchener, but to that of all who fell in the war as well.

Lutherans Make Large
Building Investment

Data recently gathered show that the United Lutheran church spent almost \$5,000,000 last year on new buildings and property improvements. A little more than half of this sum was invested in 34 new churches, the rest going into 31 new parish houses or Sunday school buildings, 21 new parsonages, 26 purchases of ground, and almost 100 different improvement enterprises.

Southern Leader Resumes
Active Work

Dr. George W. McDaniel, after an illness of six months, has returned to his pulpit in the First Baptist church, of Richmond, Va. Dr. McDaniel is the president of the southern Baptist convention.

Noted Negro Baptist
Preacher Dies

Dr. William J. Howard, pastor of the Zion church, Washington, D. C., died recently. Dr. Howard was reputed to preach to some of the largest congregations in the United States. After his great church had been crowded on the day of the funeral, more than 10,000 people stood outside as a mark of respect to his memory.

Calls Liquor Situation
Worse in England

Rev. Ernest W. Mandeville, who has been reviewing the prohibition situation in this country and comparing it with the liquor situation in England for the Outlook, is sure that however enforcement may have failed here, the situation is better than across the Atlantic. "No matter how much one is disillusioned about the dryness of our own country," says Mr. Mandeville, "he cannot but be terribly depressed by the appalling sights of filth and degeneracy of the London public-houses. After a close study of the bootlegging evils in the United States and then a tour of observation through Great Britain, I feel strongly that I would rather see America under prohibition than America sodden with drink, as is England. I have become convinced of the superiority of our prohibition (with all its faults) to the political and social domination of the liquor trade

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in Great Britain and its consequent evils. In England, a firmly entrenched liquor trade, supported by both temporal and spiritual peers, is saddling the populace . . . with a national drink bill of approximately \$1,770,000,000 . . . The convictions for drunkenness of women have doubled since the war. . . . It is estimated that the average family expenditure on drink is \$175 a year."

**Protests Editorial in
The Christian Century**

Dr. Joseph Taylor, writing from West China to the Baptist, takes exception to an editorial published in *The Christian Century* concerning future policy in regard to the political status of missionaries in China. Adapting the formula first used by a Chinese Christian leader, Dr. Taylor says: "We will agree to differ . . . and we resolve to love the man who wrote the editorial in *The Christian Century*." To which we hope Dr. Taylor will be willing to add, "And we will continue to subscribe."

**Negro Baptists Open Modern
Publishing House**

The national Baptist convention, the leading body of Negro Baptists in this country, is about to dedicate a new publishing house at Nashville, Tenn. This building was designed, constructed and financed by Negroes at a cost of more than \$600,000. The machinery installed brings the total investment to \$750,000. The plant will be one of the finest devoted to publication purposes by any religious body in the United States.

**Leader in Week-Day Religious
Education Dies**

Mr Edward Sargent, of the department of religious education of the Episcopal church, died in New York city on Jan. 4. Mr. Sargent, after a period as superintendent of schools in Meadville, Pa., became an officer of the church in 1920, in order to promote week-day religious education. In 1919 there were only five cities in the country in which the school boards allowed school time for religious instruction under church auspices. In 1922 Mr. Sargent was able to report that 80 cities had taken this step. At present there are at least 1000 municipalities which have adopted the plan.

**American Lutherans Urged
Toward Episcopacy**

Hard on the heels of the announcement that the Lutheran church in Prussia is considering the election of bishops, comes the suggestion of Dr. M. G. G. Scherer, secretary of the United Lutheran church in this country, that it might be advisable for American Lutherans to drop their present form of government and elect bishops. There has been, as yet, little discussion of this proposed change in Lutheran policy.

**Serbia Will Have
Evolution Trial**

Vranja, Serbia, may become as well known in the Balkans as Dayton, Tenn., is in the United States. Prof. Branislau Petronievitch recently gave a course of lectures in this little village in which he asserted that man is descended from a lower form of life. This has brought the

clergy of the state church up in arms and Prof. Petronievitch is now being tried on a charge of having offended religion, morals and the state. The professor has announced that in the event of his conviction, he will appeal to the national educational authorities.

**Religious Foundation Plans
To Honor Ex-president**

The William O. Thompson foundation, in honor of its former president, is planned at the Ohio State university. The foundation is to promote the moral and religious life of the university. One of the first enterprises to be undertaken will be the establishment of courses in

religious education. Nothing of this kind has hitherto been provided at this state school.

**Plan Conference on
Problems of Movies**

A conference on problems connected with the moving picture industry is announced to be held in Chicago Feb. 10-12, under the auspices of the Federal Motion Picture council of America, of which Dr. Charles Scanlon is chairman. Among the speakers will be Prof. E. A. Ross, of the University of Wisconsin; Prof. George Mead and Prof. Ellsworth Faris, of the University of Chicago; Dr. Herman Adler, of the Chicago Institute of Juvenile Re-

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search, and Dr. Charles W. Gilkey, of the Hyde Park Baptist church, Chicago.

Race Relations Sunday,
February 14

The federal council of churches has designated Feb. 14 as Race Relations Sunday. In sending out its call to this annual observance the council says: "Race relations in America have their international as well as national aspects. Applied brotherhood and goodwill cannot be limited by us to one or two races. The Indians, the original Americans, seek justice at our hands. Negroes are asking for participation in community and national life. The Japanese and Chinese are demanding that their treatment here be on the same basis as that of other foreigners. The practical operation of Christian brotherhood can be established in America if we work for it with intelligence."

Dr. C. E. Welch, Methodist
Leader, Dies

Dr. Charles E. Welch, noted Methodist layman, died at St. Petersburg, Fla., Jan. 6. Dr. Welch had developed the most widely known grape juice business in the country. He was for years a leader in the prohibition movement and in the work of the missionary society of the Methodist church.

Ministerial Turnover
Rapid in New York

A correspondent of the Continent calls attention to the fact that in the 54 English-speaking churches in the presbytery of New York there are only six ministers

now pastors who were in the presbytery 20 years ago, and that only four of these

are in the churches of which they were then pastors. During this 20-year period

Sir Oliver Lodge Sees Soul Evolving

SIR OLIVER LODGE, famous British scientist, recently gave a series of lectures on "The Evolution of Man" which attracted wide attention throughout Great Britain. The general note struck was one of optimism, with the promise that the human race as a whole is making its way towards heights now only reached by the occasional genius. "Humanity is in the morning of the times; the human race is still in its infancy, and in spite of the imagination of the leaders and geniuses of the race, we have still much to learn," declared the lecturer.

SOUL GROWTH SLOW

"The growth of the human soul, like the growth of the human body, must be a slow, laborious process taking great tracts of time. Here and there a genius arises and towers above his fellows; the higher he rises the more convinced he is of his imperfections. But the great bulk of humanity is far below that level.

"This view is one of great hope and encouragement; for it accounts for many of the evils and troubles in the world. 'God's in his heaven; all's right with the world.' Yes, in one sense all is ultimately right; we are on the path to higher things, but we have not attained them; the structure is incomplete, unfinished, in process of construction.

"The world is like a builder's yard in which an edifice is rising which may ultimately be beautiful, satisfactory, complete; but now it is covered with scaffolding, its features can hardly be discerned, a mass of builder's material and rubbish is lying about, all which, however, has its part to play and is a necessary stage in the development of the ultimate fabric. The human race began but a short time ago, and it may have millions of years on this planet.

WHAT MAY NOT HAPPEN?

"Astronomers reckon it is quite possible the solar system may last thousands of millions of years before the fading of the sun. In all that time, what may not happen? We know what we are; it doth not yet appear what we shall be. And the remarkable thing is that we have become conscious helpers in the process; the reins are being partly put into our hands.

"It is towards that all the good work done here and throughout the cities in all parts of the civilized world is tending. Surely we may take heart and realize not only the faults and shortcomings, which are inevitable, but also the manifold efforts towards good which are being made."

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this presbytery has seen 104 ministers come and go. The average life of a clergyman in the Presbyterian churches of this city is less than five years.

Hampton and Tuskegee Complete Fund

The united Hampton-Tuskegee drive is a success. By its terms these two famous schools for the training of Negroes will receive endowments of \$7,000,000. Three million dollars of the total was given by George Eastman and John D. Rockefeller, Jr., but there were more than 10,000 subscribers to the total undertaking. The future financial stability of the two schools seems thus to be guaranteed.

Anglican Church Publishes Mission Reports

Following the lines already worked out by several communions in the United States, the church of England has just published four volumes intended to summarize its missionary responsibilities. These are entitled, "The Call from Africa," "The Call from India," "The Call from the Far East," and "The Call from the Moslem World." The bishop of Salisbury provides the general preface, while the material represents the results of investigations undertaken by four special commissions.

Issues Special Booklet on the Situation in China

The committee of reference and counsel of the foreign missionary conference of North America, 25 Madison avenue, New

York city, has issued a booklet on the present situation in China and its significance for Christian missions. The booklet contains a remarkable collection of documents having to do with the political as well as social and religious aspects of the Chinese situation.

Send Commission to Investigate Churches in Orient

The United Christian Missionary society of the Disciples of Christ has sent a commission to investigate conditions in its missions in the Philippines, China and Japan. The commission consists of Cleveland Kleihauer, Seattle, Wash., chairman, Robert N. Simpson, Birmingham, Ala., and John R. Golden, Decatur, Ill. It is likely that special attention will be given to China where certain missionaries are alleged to have refused to enforce the necessity for immersion of Chinese Christians received from other denominations.

American Y. M. C. A. 25 Years Old

The Y. M. C. A. reaches its 75th birthday in the United States this year. The first association to be organized on the continent was born in Montreal, Canada, in November, 1851. The first American association came into being at Boston a month later.

Dedicate Community Church at Ohio Capital

The First Community church of Columbus, O., was dedicated on Jan. 3. The

dedicatory sermon was preached by Dr. John Ray Ewers of Pittsburgh, Pa. At the evening service Rev. Carl S. Weist, of Mt. Vernon, N. Y., a brother of the pastor of the Columbus church, Rev. Oliver C. Weist, preached. The total cost of the new church was \$250,000.

Evangelicals Will Enlarge Church College

Churches of the Evangelical synod of North America are opening a ten-year promotional campaign on behalf of their denominational college at Elmhurst, Ill. It is planned to secure an endowment of \$1,100,000, to increase the faculty to 25 and to add new buildings, including a chapel, dormitories and additional classrooms and laboratories.

Says Catholic Schools Profit From Political Policies

Mrs. D. A. Macdonald, a missionary of the United church of Canada working in Korea, declares that the Roman Catholic schools in Wonsan, in that country, are growing at a remarkable rate because they are registered with the government. Mrs. Macdonald says that numbers of students formerly in attendance at the Presbyterian schools in Wonsan have transferred to those of the Roman Catholic missions, and that whereas the enrollment of Roman Catholic schools a year ago numbered but a few dozens, it now is to be counted by the hundreds. The Presbyterian schools in Korea have refused to register with the government because government regulations make it im-



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This is an analysis of the literary and personal influence emanating from the Jewish religious tradition in its relationship to Christianity. It traces the contributions made by individual Jews through the medium of Biblical and Rabbinical literature to the rise and development of Christian reform movements.

Dr. Newman points out that nearly every Christian Reformer had at least one Jewish teacher and friend, that every important reform movement at its inception sought to return to the word of the Bible in its Hebrew original.

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Dr. Morgan Begins Pastorate With Bible Course

Dr. G. Campbell Morgan, famous British preacher who has become stated supply at the First Presbyterian church, Cincinnati, O., inaugurated a Bible conference on his first Sunday in the church, which continued every afternoon and evening of that week. The regular program for the church while Dr. Morgan remains in charge includes Bible exposition morning, afternoon and evening on Sundays, and lectures on each Friday evening by Dr. Morgan and on Tuesday evening by his son, Rev. P. C. Morgan. It is still hoped that Dr. Morgan can be induced to accept the permanent pastorate of this church.

Dr. Hall in New York Pulpit

Dr. Frank Oliver Hall, of Tufts college, is filling the pulpit of the church of the Divine Paternity, New York city, until the annual meeting of the society which comes in the middle of March. Dr. Hall preceded Dr. Joseph Fort Newton in the pastorate of this influential church. He retains his place on the Tufts faculty while engaged in this ministerial work.

Cadman Says People Are Religiously Ignorant

Speaking at a dinner given in honor of the editors of the new Protestant encyclopedia in New York, Dr. S. Parkes Cadman declared that otherwise well edu-

cated persons show a complete ignorance of religious affairs. "One of the great needs we have to meet today," said Dr. Cadman, "is the appalling ignorance of religion, even among people supposedly otherwise well educated and intelligent. I speak with feeling on this subject, because I receive thousands of letters every month which reveal an amazing ignorance of religious thought. If a vote were taken throughout the length and breadth of the world tonight as to whether the world were round or flat, the flats would have it. When I survey the history of Christian thought, I find that there is no reason for us to blush at what Protestant scholarship has achieved, especially in the last fifty years. I look forward to a more catholic protestantism, a protestantism which shall be universal in the best sense. Protestantism has a development yet to undergo, namely, to become unified."

Mission Agricultural Graduates Stick to Tasks

The college of agriculture of the University of Nanking, China, is expressing its satisfaction in the fact that of 104 men so far graduated in agriculture and forestry, 75 are in work connected with those occupations. Taking into account graduates in some related lines of work, the school is now able to report that of 100 living graduates, 86 are at the present

time directly related to agriculture and forestry in some of its many phases. This would seem to dispose of the charge frequently made that mission schools do not prepare their students for active participation in work covered by subjects which they teach.

BOOKS RECEIVED

The Quest for God in China, by F. W. S. O'Neill. Doran, \$2.50.
Jewish Influence on Christian Reform Movements, by Louis Israel Newman. Columbia Univ. Press, \$7.50.
The Christian Doctrine of the Godhead, by A. E. Garvie. Doran, \$4.00.
How Shall Country Youth Be Served, by H. Paul Douglass. Doran, \$2.50.
The Gift of God, by W. A. Cameron. Doran, \$2.00.
Cameos from Calvary, by J. W. G. Ward. Doran, \$2.00.
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Personal Religion and the Life of Fellowship, by William Temple. Longmans, \$1.00.

READ—

Psychology and the Church

By J. A. Hadfield and others (\$1.50)

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